

Archæologia Cambrensis.

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ON THE INFLUENCE OF ARCHÆOLOGY ON ARCHITECTURE.

ARCHÆOLOGY has long since been so far reduced to the form of a science, and has been so far carried into practice, that we may reasonably expect the results to be now showing themselves in various branches of science, arts, and manufactures, but in none more strikingly than architecture. Indeed, it is this very branch of scientific art which has been the largest and the most extensively inquired into and illustrated by antiquaries—unless, indeed, numismatics and diplomatology be excepted; and, as architecture is calculated at all times to have a lasting effect upon the public mind—more, perhaps, than any other art—it is not devoid of interest to inquire what good effects may have been hitherto produced on it by the labours and researches of careful observers.

The attention of antiquaries has hitherto been chiefly directed to ecclesiastical architecture, because buildings of that kind have been the best preserved, and have presented the greatest store of enriched details. Hence, the main effect of the archæological movement of the present century has been witnessed in the restoration and edification of ecclesiastical buildings. Some attention has been paid to castellated remains, and a still smaller degree of observation has been exercised upon domestic buildings;

but in both these branches of the art, this effect, as testified by public and private buildings, has been much less considerable than in the first-named department.

On the whole, considering the time that the public mind has been strongly excited and turned to subjects of this kind, the æsthetical effect produced is much less satisfactory than might have been anticipated. The cause of this has been the crude, and partial, and imperfect manner in which archæology has, until late years, been treated. It has entered men's minds only in a superficial and desultory manner; by few has it been studied systematically and scientifically; by very few has it been taken up professionally. Hence, it has resulted that men have practised upon buildings more according to their own ungrounded theories and fancies, than according to the spirit in which ancient edifices were erected; and it has not been, until within a very recent period indeed, that this spirit of the past has been sufficiently interrogated and understood, to allow of its principles and dictates being revived and acted upon. Reparations of buildings, restorations and additions, have been made, of the most fatal description—done with excellent intent, but with very little judgment; and such as, in a few years—if the means and the spirit shall then exist—will have to be removed, or altered, or done over again, upon better and sounder data. In the same way, with scarcely an exception, many ecclesiastical edifices erected more than ten years ago from the present time, (1850,) will, at some future day, be condemned as utterly worthless, and devoid both of style and correct taste, because they militate against historical tradition, as well as against architectural science.

We are not inclined to limit our remarks to edifices in the mediæval style only; the churches of the present century, erected in imitation of Greek, Roman, Egyptian, and other supposed styles of architecture, are, generally speaking, as far as possible removed from the spirit of their originals, and are painfully striking examples of all that is inappropriate and unfortunate in point of taste

and science. We may perhaps be accused of passing too sweeping a condemnation ; but we believe that, in England, architecture has been at a very low ebb in these respects during the first third of this present century. There has been no truly national school of architecture ; architects have been learning their profession, and have been experimenting upon all kinds of materials—brick, stone, stucco, &c.—and, what is worse, leaving their crude studies and experiments standing, as evidences of the transitional and unsatisfactory state of the public knowledge in such matters.

Of late the case has been different. The isolated and irregular efforts of architectural students have been directed by ecclesiologists into a more positive and practical line of action. Architects have come to study the *arcana* of the subject ; and the whole science having been reduced into something like a body, the public mind has seized upon it, mastered it, and has made a practical use of it. More good churches have been erected within the last ten years than during the previous three centuries. We hope, indeed, that the school of architecture now founded in England, though held together only by the bonds of practice and tradition—by a kind of virtual freemasonry, rather than by any bodily or outward form of incorporated existence—will yet endure for some time, and will be able to throw some faint lustre upon the declining days of national renown, by the substantial buildings with which it is now enriching the land.

Its results, however, are subject to numerous objections, nor is its existence so insured as to make us free from all anxiety as to the resuscitation of architectural taste and science. We hope, but cannot predict, that its influence will be felt for good in future ages.

One of the points upon which the national mind is still very unsound is the rage for the destruction of old ecclesiastical edifices, for the sake of replacing them by new ones, whether under the appellation of restoration or re-edification. Reasons, plausible enough, may be adduced

for the erection of new edifices; and churches may now be built which, in a few years, may be occupied by the followers of a different faith, or may be destroyed by the fanatical ignorance of a degenerate democracy. But all the historical associations of the national mind, all the moral influences of the national character, demand imperatively that the ancient edifices of this country should be *preserved*, not destroyed—should be repaired and maintained, not removed. If other buildings are required, let them be erected on other sites, but let the old ones not be put out of sight, nor out of mind. In many parts of this country, and more especially in the Principality, where antiquity and archæology are held in dishonour as superstitious and hierarchical, the crusade against old churches is so hot, and is so warmly aided by the enthusiasm of builders and architects, that scarcely an ancient church may be expected to remain in another fifty years. The heads of the Church, the diocesan building societies, the inferior clergy, and the parochial authorities, all unite, too frequently, to have a fling at the old church; and, regardless of cost, even in bad times, seem to take a delight in levelling all mediæval walls with the ground. What from neglect, what from rash destruction, we look upon the ecclesiastical antiquities of Wales as doomed to almost total destruction, and that within a comparatively short period.

The question, then, has arisen very pertinently, as to what may be expected to be the positive good of archæological science, as applied to the wants of the church, and the conservation of national ecclesiastical monuments? And we confess that we had rather look for the practical exemplification of that good in the reparation and adaptation of old buildings, than in the erection of new ones. Were this age one distinguished for purity of practice and unity of faith—were it one that showed symptoms of a tendency to give durable proof of a general care for the national dignity—then the erection of new buildings, in the place of old ones, might be accepted as a result of a good impulse; but, in the decline of nations, such feel-

ings do not exist, and this substitution of new for old must be looked upon rather as a symptom of feverish restlessness than of healthy vigour. We do not hope to counteract such tendencies, nor to stay any such downward movement; we write with the conviction of despair; still we consider it our duty to point out in what respects we conceive things to be going on well, and in what ill.

One of the main practical benefits, then, to be derived from archæology at the present day, is the intelligent and reasonable conservation of ancient buildings; and a second is, the improvement and advancement of architectural science, by a scientific and systematic study of existing monuments.

The former of these benefits we esteem for two causes: one, connected with these buildings as objects, instances, and proofs, of ancient art; the other, as material monumental records and proofs of national history.

We all know the value set on the architectural remains of Greece and Rome—upon the wonders of Egyptian or Assyrian science; we know, too—for we daily read of them—the enormous prices set by amateurs upon the pictures, the drawings, the sketches, of those painters of modern Europe called the *old* masters; we witness the extraordinary store set by the fine results of early typographers—the large sums given for the rare specimens of the Italian, German, and French presses; we have all heard of the inestimable value of ancient gems and coins: surely the remains of mediæval architecture, as a science and an art, are of some, we do not say the same, but of some certain value, as objects of that very science and art which they illustrate; they cannot be *valueless*, as they are generally considered. A rude village church of the thirteenth or fourteenth century may, for anything the clergyman and parishioners know about it, be of great architectural value, as proving and illustrating some particular practice, or invention, or adaptation, or advance, of architectural skill and science. As much may be learned very often from a series of simple build-

ings as from the most elaborately adorned cathedrals. At all events, they have *value*, as corroborative and supplementary proofs and illustrations; they cannot, we repeat, be *valueless*. All the pictures of Raffaello d'Urbino are not of the same value; but is that any reason why all except his mightiest works should be destroyed or neglected? There is many an obscure painter of the Flemish and French schools, whose productions are infinitely behind those of Rubens or Poussin in merit; but do we therefore *destroy* them? We do not give a thousand guineas for them, but at all events we do not burn them, nor do we order their canvasses to be painted over again, because they are old. We can perhaps produce equally good, or better, pictures at the present day, and by masters of the moment; but still we do not destroy the old, nor value them a farthing the less. So should it be with ancient buildings of anything like architectural character. It may be that we do not exactly perceive their present, their possible, their relative value; but others who come after us may, though we do not; and, as the old buildings can do *no harm* by standing, stand they should, if not for the present generation, yet at least for a future one.

It should be remembered that true architectural knowledge and taste—like true knowledge and taste in pictures—are exceedingly rare qualifications, notwithstanding the numbers of *soi-disant* antiquaries and connoisseurs who swarm in society; and, therefore, that the mere fact of an ancient edifice not being generally considered valuable is no proof whatever of its intrinsic demerit. Nothing but the opinion of some one well qualified to judge can pronounce upon this. Parochial authorities, therefore, and clerical builders, should hesitate ere they condemn the edifices of former days, and rush into the arms of greedy contractors, under the specious pretence of the spiritual good of their neighbours and flocks. Let everything old, that can tend to illustrate the science, the art, or the history of the nation, remain and be preserved by friendly hands, as long as its materials will hold together; let it

be enlarged, or added to, or restored, if with judgment and science; but, at all events, let it not be destroyed.

And yet how vain perhaps it is to give advice of this nature! The spirit of destruction, the blind, restless spirit of change, seems to be one of the phænomena attendant on the human mind; and to form part of the great laws of nature, by which old things are doomed to pass away, and new ones to succeed. Did the new ones offer any reasonable proof of their being better than the old ones, there might not be so much cause to complain; but when a declining art is practised in a declining age, and by a rapidly declining people, an unsatisfactory result cannot but be anticipated; and the same confidence cannot be placed in the doings of ourselves, or of our descendants, as we have, and know we have upon good grounds, in the past deeds of our ancestors.

For, if not as objects of art, yet at least as mementos of national and social history, our old buildings should be preserved. We cannot understand the grovelling and selfish spirit that feels no respect for the memory and the works of our forefathers, and that would not desire to hand down to our children some tokens, and as many as possible, of what their progenitors really were. If we wish that we ourselves should not be forgotten by a succeeding and a careless age, we should endeavour to promote a future spirit of respect for what is now present to us, by the care we ourselves take of what to ourselves is past. If we venerate not our parents' memories, we do not deserve that our children should respect our own.

It is not only, however, by its spirit of conservation that archæology may be expected, and indeed *required*, to act on the public mind; it is also by its influence in improving the architecture of the present and future ages that its real value will be fully brought out and proved. Old buildings are not only to be preserved as much as possible—and this "*possible*" goes a long way—but they should also be studied; their good and their bad points carefully sought out and observed; their principles examined; their style and character deciphered. We

include the monuments of all ages in this category; they are all worthy of some degree of study, greater or less—but still of some; and among them the national architecture of the middle ages holds no inferior place.

We do not by any means think that we are to bind ourselves down to a blind and servile imitation of the style and practices of past days; but rather that we should thoroughly imbue our minds with the real principles upon which our predecessors acted; and from these to deduce laws for regulating our own system—our own proceedings. We fully believe that, could the spirit of the palmy days of Athens and Corinth be ever evoked by some modern enchanter, the glorious story of Grecian art might be continued, amplified, and improved upon. Could we but become Egyptians in our spirit and knowledge, we might build mightier works even than the pyramids. Witness our facilities and our skill in raising gigantic embankments, in constructing bridges, and in laying down lines of road which even the greatest of Roman works can hardly surpass. We have got at the secrets which actuated the former masters of the world; we are impelled by the same desires, spurred on by the same necessities; we require the means of extensive and rapid locomotion, and by going straightforward and scientifically to our point, we compass the end desired; and our wonderful railroads—monuments which will leave traces to our latest posterity—are the result. So, too, could we fully understand all the meanings—the secret ideas, and necessities, and intentions, of the builders of the middle ages, we should construct edifices as good as York or Westminster, and we should cover the land with really good churches;—as certainly good, though perhaps different in detail, as they did.

In looking, however, to the study of ancient edifices for a discovery and an appreciation of the practices of former architects, we should not be ourselves driven implicitly to the adoption of all their forms; their principles, the golden rules of their science, the results of their experience, the traditions of their craft—these are

the really valuable parts of architectural knowledge; and once soundly fixed in the possession of these, we may go on fearlessly, and invent and adapt for ourselves. The architecture of any age, the real style of any age, and the general character of its edifices, may be taken as positive indices of the wants, and feelings, and even of the pursuits, of the men of those days; at least the characteristics of national mind have been at all periods reflected in architectural constructions, and have found tangible evidences of their magnitude, or their worthlessness, in the buildings of the day. The times that witnessed the architectural wonders of Egypt and Nineveh rising from the bosom of the earth were gigantic in mental form, compared with the debased and effete days of the Georgian æra. In the former, men were originators, in the latter, clumsy imitators of those who had themselves copied from the first; and, however we may now unduly estimate the relative value of the various groupes of centuries and years, it is certain that the former, rather than the latter, have had the most lasting and important effect upon the history of mankind.

We do not, therefore, counsel architects to be imitators—we could wish them to be inventors; only, in a period of decline, it is almost impossible to invent great things. Men must be content to copy and to adapt, to tread servilely in the steps of their progenitors, and to reverse the Homeric boast of being better than their fathers. Unless some great national want or idea comes forth—some pressing necessity arise, which cannot be avoided—some great social problem be proposed, which must be solved—men will not be able to call forth the latent powers of their souls, and to originate either deeds or monuments that shall bear the innate marks of greatness and immortality.

We would rather say that, if architects really could eliminate from ancient styles all that was accidental and unnecessary, and if they could really deduce from them the true principles upon which their framers proceeded,

they might then go on fearlessly, and carry forward a new style of national architecture to its extreme limits.

The necessities of the case have reintroduced the principle of horizontal support, and the Egyptian lintel has again triumphed over the Etruscan arch. The immense level lines of railway bridges and tubes prove to us the resuscitation of a great principle of construction—that of horizontal rigidity—just as, a few years previously, the flowing lines of suspension bridges had consecrated the introduction of a new principle—that of the catenary curve—into the list of our suspensive contrivances.

Science can never enter too much into the study and practice of architecture: mathematical and physical science is the very basis of the art; while harmony of proportion, and beauty of form, are its soul and guide.

Much original invention—or, at least, much original application of ancient ornament—has certainly begun to make its appearance in our ecclesiastical buildings; we hope that it may lead to the introduction of much original contrivance and construction; but we are perfectly sure that our architectural efforts can never result in buildings worthy of admiration in future ages, unless they are founded upon, and raised up to, the full level of constructive science. True it is, that until architecture becomes generally established on surer ground, it is better to imitate than to invent; but then we must meanwhile renounce our claim to immortality. The question of how far architectural ornament should be made identical with sculpture properly so called, that is to say, whether the representations of animate, or vegetable, or other, objects upon buildings should become the actual portraiture—the scientific and artistic portraiture—of the object, instead of a conventional representation, is not yet decided among archæologists. Some of the most philosophic antiquaries of our day maintain the dogma—not in itself by any means unreasonable, nor wholly unpoetical—that in all ornaments the nature of the material should never be obliterated by the subjects which it represents; that the struggle of

material atoms against immaterial ideas should always be evident; that stone should still appear intractable when attempted to be "tortured into life;" and, therefore, that all architectural representations of such objects should not pretend to throw off—they should rather purposely retain—a certain degree of conventional rigidity and constraint. On the other hand, the poets of the art maintain, that no limits should be put to the powers of the soul or the hand, and that, if a nymph is to lurk embowered amongst the flowery tendrils of a frieze, or if an ivy leaf is to intertwine with a vine branch round a capital, nature, and nature in her fairest, truest, symmetry, is to breathe forth from, and to animate, the insensate stone. Egypt is with the former, Greece with the latter, school; and the question seems doomed to oscillate between the distinct, yet not unconnected, influences of Grandeur and Beauty. It is fairly open; we will not pronounce upon it; though we are conscious of the direction in which our own sympathies expand.

As far as domestic buildings are concerned, it is certain that modern constructive skill, or at least practice, is greatly inferior to that of the middle ages. Excellence in building is now falsely considered to be synonymous with cheapness—suitableness and durability are conditions seldom taken into account, either by builders or employers. A vain display of cheap and unsatisfactory, because false, ornament—the very negative of real ornament; partial decoration to suit the eye of the world, not of the owner of a house; the decorating of the front, and the neglecting of the back; the building of houses against time, to last so many years, to answer their purpose by a given date, and then to cease; all this may suit a particular condition of society, and is, indeed, a fair exponent of it; but it is not calculated to confer either honour or immortality on the memory of the age, nor can it convey any real gratification even to contemporaries. In it we discern no love for posterity, no honour of ancestors; no faith in the future, no respect for the past. It is the true exponent of the selfish feeling

that characterizes all the operations of the public mind, and it is an example of the principle of expediency which has long since expelled the doctrine of right. It is at once a negative of civilization, and an infallible symptom of decline. Decline may be beautiful—meretriciously so—but it is still decline. We do not anticipate a revival of national domestic architecture, for we do not suppose that any revival of the great moral laws of nature will take place in this country; we only protest against false appearances of beauty being taken for real ones, and against temporary appearances of strength or fitness being preferred to what will stand the test of ages.

The condition of our ordinary domestic national architecture of the present day is still of the most meagre, and fleeting, and paltry character; it is nothing else than what might result from a *rifacciamento* of all the possible and impossible styles that have ever been heaped up and pitched upon the shoulders of a people not naturally discerning in matters of taste. As a nation, we are completely in the hands of a legion of builders, whose “books” are of the most unscientific and anæsthetical description—full of repetitions of weak and ineffective forms, sections, and elevations, whether of parts or wholes, of mouldings or ornaments. Until some architect, or body of architects, of real science and taste, shall undertake to compile a completely new set of “books” for the builders, the common domestic architecture of this country—no matter what may be the style abused in it—whether “small Doric,” or “heavy Palladian,” or “chaste Norman,” or “florid Gothic,” our common domestic architecture will never have a chance to become improved. The ordinary street architecture of this blessed nineteenth century of progress and probity is far behind that of the seventeenth, whether in solidity or effect; it is even behind the dear old dumpy Dutch taste of Queen Anne’s days; it is *sui generis*; and we devoutly wish the whole *genus* a speedy extinction. The efforts of architectural archæologists cannot be directed to a more generally useful object than to the amendment

of the practices of builders, and to the infusion of new ideas into their heads.

In this inconsistent age of the world, when expenditure in unessential things causes undue parsimony and retrenchment in those that are indispensable, and when ornament comes in for that share of cost which ought to be devoted to solidity of construction, it is important that men of science and art should derive from the study of the past those lessons of pure taste, and of common sense, which may enable them to enlighten the mass of mankind as to the best way of employing their resources. We should not then see millions of money thrown away on stucco façades, when the same money, laid out in plainer but bolder stone-work, would have produced a grander effect, and more durable buildings. We should not then see millions lavished on palaces, when the same number of hundreds of thousands would have been amply sufficient, and more appropriate. We should see symptoms of national grandeur pervading national monuments, and, if the fleeting and declining character of the nation permitted it, we might hope to witness a revival of good taste and practice, even in private constructions. But until this occurs—if it ever occur—we may indeed go on labouring and observing desultorily as amateur archæologists; but the architecture of our country will remain a chaos of confused absurdities, striking and pleasing to some for the time being, but destined in future times to disappear, and to be forgotten, along with its promoters.

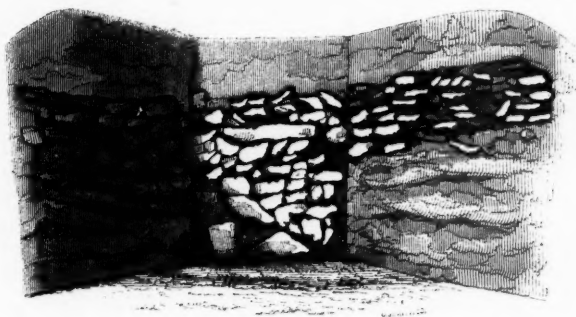
H. L. J.

CASTRA CLWYDIANA.

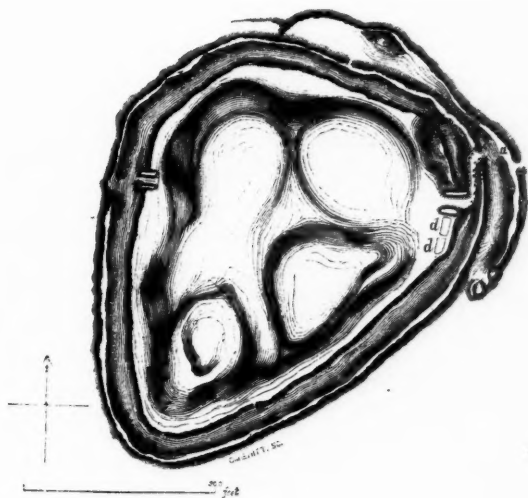
No. II.

II.—MOEL GAER, PART OF MOEL FAMMA.

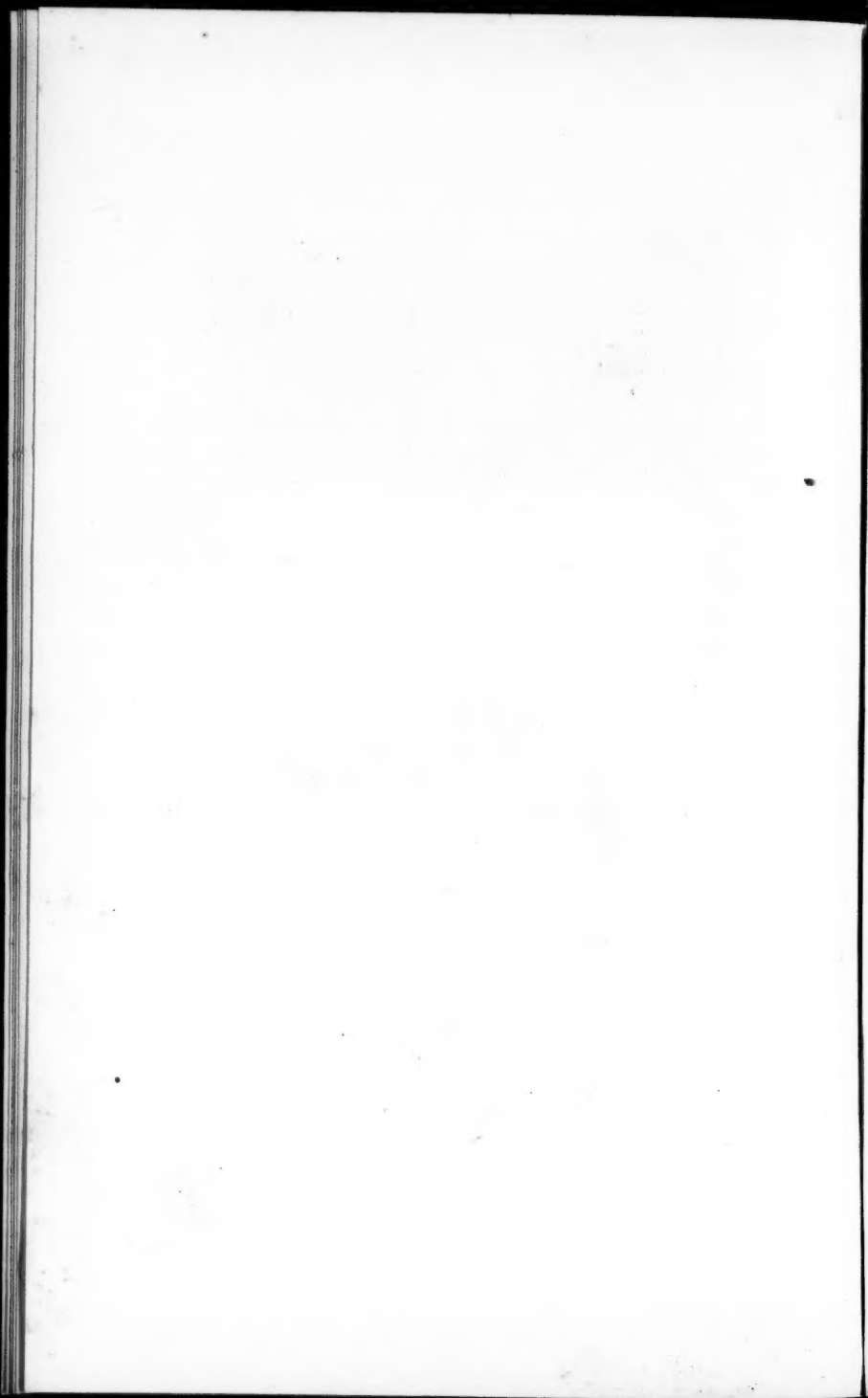
WE next proceeded to the above-named encampment, which lies about a mile and a quarter northwards of Moel Fenlli, and is about four miles from Ruthin. The form and structure of this encampment exhibit more design and skill than that which we have just quitted. It crowns the summit of a hill of very considerable altitude, when compared with Moel Famma, towering above it on the east, from which it juts out westward towards the vale like a promontory—its only approachable side, however, for the purpose of attack, is on the east, where it is connected by a narrow neck of land, itself precipitous to the north and south, to the mountain already named; and, on this side, it will be observed a third agger is added, which following the contour-line of the hill, is brought very near the intermediate one on the north-east, and then is carried round an excrescence from the hill, which, had it been left unfortified, would have afforded a resting place for an enemy attacking the position. The area enclosed by the inner rampart, measuring in the broadest part, east and west, about 500 feet—north and south, about 600 feet—rises rather abruptly from the rampart on the north-west and west, and on the south-east, as far as that part where the third agger commences; here the inner rampart is higher than the area, and in traversing the neck of land already mentioned, northwards, follows the course of a ridge of rock, with which nature had fortified it. The hill being unapproachable on the west and south-east, it is probable that the ramparts were never very high on these sides. Now there is but little more than a trace of them, with the exception of those protecting the western gate, the elevation of which, though probably not now so great as it once was, is very visible. Nearly opposite to this, on





SECTION OF THE AGGER, SHEWING ITS STRUCTURE.



ANCIENT CAMP ON MOEL GAER, PART OF MOEL FAMMA.



the east, another gate similarly guarded will be observed, from which I thought a roadway was traceable in the direction of the dotted lines, to the unguarded opening in the second rampart; from thence I could not satisfactorily trace it to the opening in the outer rampart, which, from the fact of its having no protecting ramparts, and of no roadway laid with stone passing through it being discoverable, I consider to have been made at some period (probably a very late one) subsequent to the formation of the camp. On this side, as may be expected, being the most vulnerable, the ramparts appear to have been much bolder, and are still more perfect. I may say the same, too, of that one which encompasses the excrescence on the north, already mentioned. The fossæ on this side are in good preservation, and their form, which is certainly remarkable, is very distinguishable.

Those around Moel Fenlli are of that description, which a Roman writer¹ on Castrametation terms "*Fastigatæ*," i.e., when the sides of the trench meet in an angle at the bottom thus —the fossæ, in this encampment I am now speaking of, have a flat bottom, with sides perpendicular to it, or nearly so. "*Fossam pedium XX directis lateribus duxit; ut ejus solum tantundem pateret, quantum summa labra distabant.*"² *Solum* and *summa labra* here are opposed, the former meaning *the bottom*, the latter *the brinks*, of the trench, whence we catch the meaning of the word *directis* to be perpendicular, and the form of the trench to be thus , which closely resembles that of the trenches on the eastern side of Moel Gaer. We also find this kind of fossa to have been again used by Cæsar for fortifying his camp,³ when he was carrying on a campaign against the Bellovaci. And as in each of these instances Cæsar⁴ appears to have been bent upon making fortifications the best calculated for strength and protection, and, in

¹ *Hyg. de Castramet*, ad finem.

² *Cæs. de Bal. Gal.*, Lib. vii., Cap. 72. ³ *Ibid.*, Lib. viii., Cap. 9.

⁴ *Ibid.*, Lib. vii., Cap. 72, 73; and Lib. vii., Cap. 10.

each gives a preference for these fossæ, (which for brevity's sake we will call *fossæ directæ*,) we may infer that it was one of the best and most secure kinds of trench, and perhaps, from his special mention of it in connexion with other extraordinary munitions, one not ordinarily used—an inference, too, somewhat supported by the fact, that Hyginus¹ does not mention this variety of trench.

There are two of these trenches (*fossæ directæ*) in the present encampment, one on the *inside* of the *outer* rampart, the other on the *inside* of the *second* rampart. The former I excavated to the depth of about five feet, about the spot marked (*a*) near the opening in the outer rampart, and found the surface, to the depth of about fifteen inches, consisted of soil, below which was a layer of stone cut from the adjoining rock, about three feet and a-half in thickness, and then I came to the solid rock. The western side of the trench, too, was solid rock, whence it appeared that the rock had been scarped off, in order to give the trench the desired width, which is about five feet. Underneath the layer of stone, and lying among some ashes upon the surface of the rock, I found a piece of Roman pottery, well fabricated, and of a deep red colour, with the remains of a glaze upon it, but so extremely rotten, as to bear no trace of what description of vessel it was a fragment. I “tapped” this trench in several other places on the eastern side of the encampment, and, from the sound it emitted, I conjecture that it is filled with loose stone all along that side, much in the same way that I found it to be where I opened it. Generally speaking, the line of the ramparts in those parts of the encampment where they are in good preservation, is tolerably regular; their height, being about four feet, but in those parts on the eastern side, where the second and inner ramparts coincide with the natural barrier of rock, they may have been somewhat

¹ Hyginus mentions two varieties only—the *fastigata* above described, and the *Punica*, which had the outer side perpendicular, and the one next the agger sloped thus ✓

lower. In order to ascertain the mode of their construction, I had an incision made in the side of the rampart, about the spot marked (*b*,) on the north-west; and here again much more skill was displayed than in the construction of the ramparts at Moel Fenlli. The outer covering at the top of the agger, to the depth of about one foot, or fifteen inches, is loamy soil, then comes a quantity of stone roughly laid together, forming a sort of wall, which, in the centre of the agger, is carried down to the foundation, and, to the depth of about fifteen inches, extends also laterally, the whole breadth of the agger; the substructure under this lateral extension of the stone-work being composed of what appeared to me, and in the opinion of some of the labourers, to be a gravelly clay. I did not carry the incision further than the centre of the agger; for, finding that sufficient to show *the nature of the construction*, I thought a complete breach would only be an useless disfigurement. In the rough sketch annexed, which I took on the spot, I have attempted rather to represent the *mode* of construction, than to give a correct likeness of the viscera of the agger, as displayed by the incision. I had another incision made in the *outermost* rampart, on the southern side of the opening in it, on the eastern side of the encampment, and found that this was merely an earth-work, consisting of loam at the top, with gravel and sand underneath. The inner rampart, in its course northwards from the eastern gate, just before it turns to the west, passes over a high natural mound, the surface of which, about the spot marked (*c*,) to the depth of about three feet, I found to consist of a debris of soil and splintered rock-stone, so thoroughly burnt as to look, when fresh turned up, like brick-earth, and having occasionally veins of ashes, about two or three inches in diameter, running into it horizontally—a fact which induced me to believe that it had never before been disturbed since the time it had been first fired. A rustic assured me that, at this spot, two iron *balls* had been picked up some years ago, but he did not know what

had become of them. For what cause the rock could have been fired here, I am at a loss to conjecture; it could not, I think, have been from its being the site of a beacon, for I should have found ashes in greater quantities, and mixed up with the debris of soil and stone. Is it possible that fire may have been used here for the purpose of splitting the rock? ¹ I also grubbed up the surface of the supposed roadway, marked by the dotted lines, just where it passes through the second rampart, and found the surface of it to be composed of rock-stone, broken up small, while that part of it which passes through the entrance in the inner rampart, was laid down with a rude sort of pavement, formed with large flat stones, varying in size from six to twelve inches long. And, I may here mention that, on cutting a trench from the south side of the southern rampart of the eastern entrance, along the inside of the inner rampart, (*see plan d.*) the ground, a few inches below the present surface, appeared to have been covered with a similar sort of rude pavement, made with flat stones of a like size, which, from the great quantity of ashes and burnt stone found there, I conjecture to have been the site of a watch-fire, or watch-post. The entrances here are wider than that in the Moel Fenlli camp, but the protecting ramparts on either side are lower. Close to the opening on the east in the second rampart, and in the fossa, a few inches below the surface, about the spot marked (*e.*) some ashes were found lying upon soil, but enclosed on three sides by three large stones, placed so as to form three sides of a square, a fourth being placed over this little receptacle as a covering; they appeared to be wood ashes, and I could not discover any remains of bone among them.

With the exception of the piece of pottery already mentioned, and a piece of mountain stone rudely chipped down into a circular form, which was discovered on the south-western side, among a quantity of ashes, and was probably used as a lid for some vessel, and a solitary piece

¹ *Plin.*, Lib. xxiii., Cap. 1; Lib. xxxiii., Cap. 4; Lib. xxxvi., Cap. 18.

of limestone of peculiar shape, we could discover no traces of habitation in this encampment. We opened numerous trenches in different parts of the area, with no other result than the discovery of very great quantities of burnt oak, which abounded to that degree in some of the trenches as to make the men digging it out as black almost as colliers; and, in one instance, I succeeded in uncovering, about ten inches below the surface, the entire stool of an oak tree,¹ which had apparently grown on the spot. The roots had been neatly lopped off, and the stool had been burnt as it stood; the heart of it was completely burnt out; the remaining shell, about a quarter or half-an-inch thick, was reduced to charcoal, and measured in diameter, two feet six inches, by three feet six inches; in height about fifteen inches.

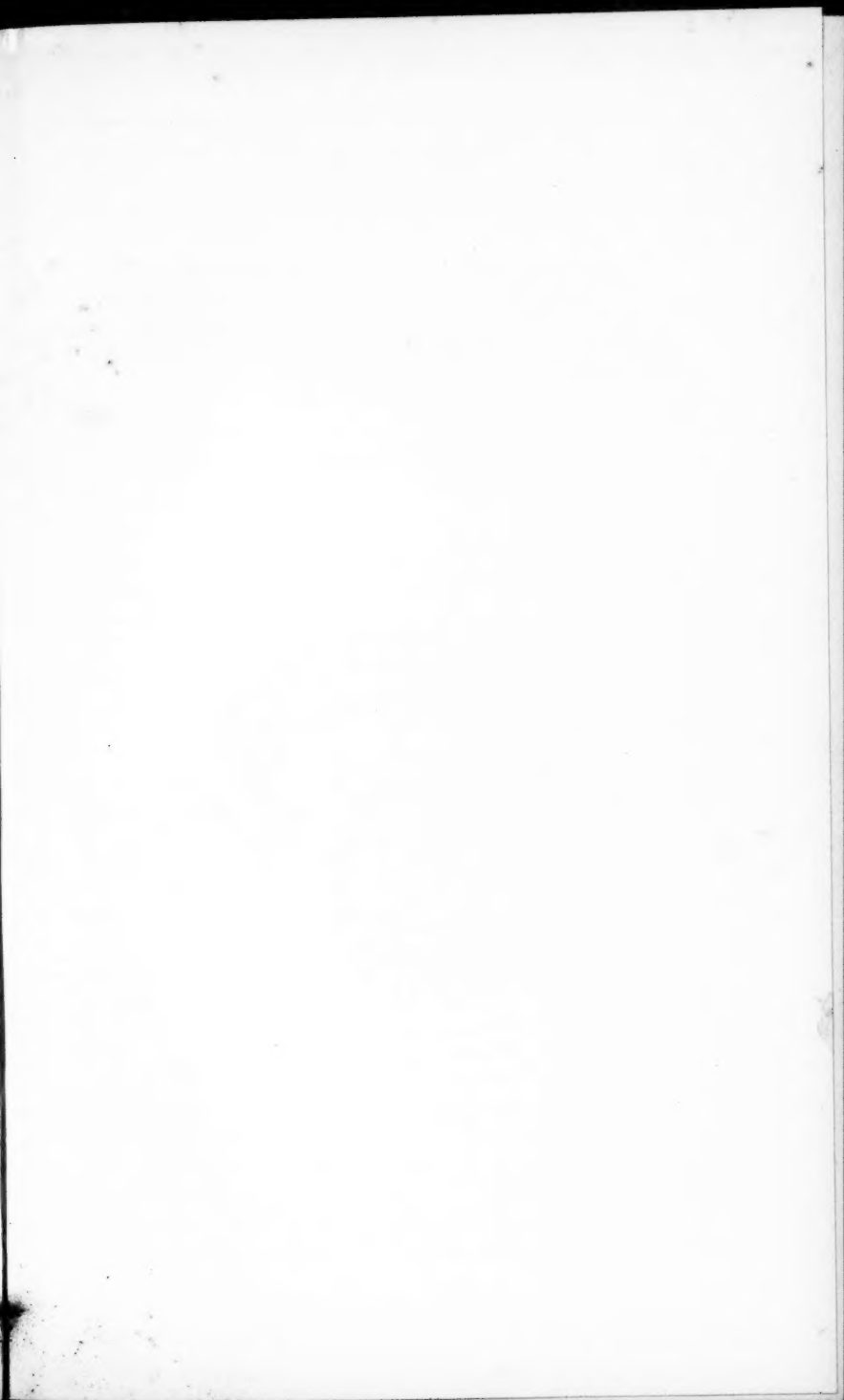
Taking this discovery in connection with that of burnt wood so frequently found in the other trenches, I think it not improbable that this hill formerly had a considerable quantity of wood upon it, and, consequently, that it must have received its present name since the removal of the trees, as the term "*Moel*,"² I am told, particularly designates a mountain destitute of trees. Our labours were continued here for about eight days; and, though they did not bring to light anything of intrinsic value, I trust, they may furnish some useful

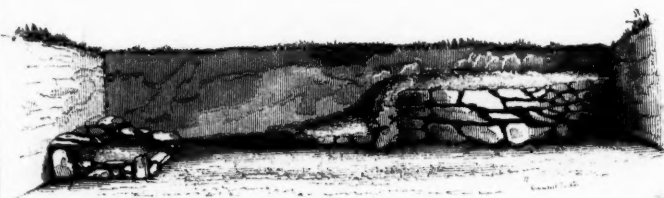
¹ The savages (as they are called) of our day, it appears, "when about to fell a tree with stone hatchets, avail themselves also of the assistance of *fire*, in the following manner:—In the first place, some of the bark is peeled off, by means of the hatchet, from the tree which is to be felled. In the opening thus made coals are placed, which are fanned till they are consumed. By this means a portion of the stem is charred, which is then hewn away with the hatchet, and fresh coals are continually added, until the tree is burned through. In our peat bogs old stems of trees have been found, which appear to have been thus felled by stone hatchets with the aid of fire." "*Worsaae's Primæval Antiquities of Denmark*," p. 13, (a book, at the same time most instructive to the antiquary, and interesting to the general reader—written with great ability). It is quite possible that the remains above described may be those of an oak felled at a very remote period, in the manner detailed by Mr. Worsaae.

² *Moel*, in its primary use, means, I believe, a bald head.

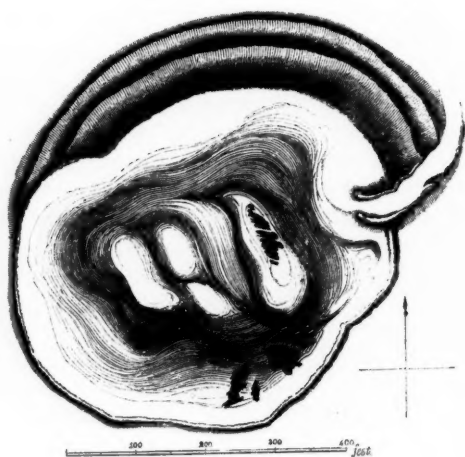
data to those engaged in examining camps, with the view of ascertaining by whom and when they were formed.

From the peculiar formation of the fossæ, the uniformity in the height, as well as the more careful and regular construction of the agger, the position of the gates, and the general design of this encampment, I certainly think that this camp either was not contemporaneous with that on Moel Fenlli, or that they were made by different races. That on Moel Fenlli certainly was, originally, a post of the Ordovices, and probably the present structure there may be attributed to them; but I cannot speak so confidently with regard to Moel Gaer. If I were to suggest that it was *constructed* by the Romans, I should, I fear, involve myself in a controversy with many antiquaries of greater learning and experience than I can boast of; and yet the only trace of nationality found in it was Roman, in the shape of a piece of pottery, and that, too, at the very bottom of one of the fossæ. It is, however, certainly true that one swallow does not make a summer. I will then leave the affirmative side the question, and confine myself to the opinion, that it is either not a British camp at all, or, at least, one of a period when the science of castramentation was much more advanced than when that on Moel Fenlli was constructed. I am inclined to think that it was occupied at some period since the Conquest, as some pieces of coins, not unlike those of the three first Edwards, were shown to me by a farmer, who dug them up on the western side of the hill, near its base. I also saw a sword, certainly not more than two or three hundred years old, which was found in the neighbourhood of the encampment; and, in conclusion, I may mention a local legend, which, if true, fully accounts for the discovery of burnt wood in such quantities. An old man, who died a few years ago, at the great age of 105 or 106, had, as I was informed by gentlemen residing in the neighbourhood, who remembered the old man alive, often said that his father had told him "that when he was a boy, there were many trees growing on the hills,





STONWORK OR WALLING



ANCIENT CAMP ON MOEL ARTHUR

and that the people then used to cut them down for the purpose of making charcoal." How far this will carry us, I do not exactly know, as we have not got the age of this patriarch's father; but it is not improbable that this spot might have been occupied during the civil war, as a temporary post. There is no spring or well within the area, whence I infer that it was not *permanently* occupied at any time; but, about half-way down the western side of the hill, below the entrance on that side, there is a strong spring of clear water, from which the neighbouring population now draw water.

III.—MOEL ARTHUR.

The above-named encampment was the next and last examined, the amount of funds at my command not enabling me to proceed further; and, indeed, the weather was now getting so cold, that it rendered the postponement of operations almost necessary.

This encampment occupies the summit of a very conical hill, quite unapproachable for the purpose of attack on the west, south, and east, on the northern side of another of the passes in the Clwydian range, and about four or five miles to the east of Denbigh. From whence it obtains its name it would be difficult now to determine. Local tradition points it out as the residence of a prince, and as a spot charmed against the spade of the antiquary. "Whoever digs there," said an old woman in Welsh to some of the men going home from their work after a drenching wet day, "is always driven away by thunder, and lightning, and storm; you have been served like every body else who has made the attempt." Then there is a current belief that treasure, concealed in an iron chest with a ring-handle to it, lies buried within the camp, and I was told that the place of concealment was often illuminated at night by a supernatural light;¹ several had seen the light, and some,

¹ We find a similar tradition existing in Denmark, with regard to a tumulus at Bolderup, in which one of those primitive oaken cists

more fortunate than the rest, had even grasped the handle of the iron chest, when an outburst of wild tempest wrested it from their audacious hold, and blasted their aspiring hopes of wealth. To such stories as these I think there are two solutions. They may have been grounded upon the fame of some celebrated chief who, while he held this spot, acquired some degree of power and renown; or they may have been fabricated by those who, having really discovered treasure here, devised them as a means of securing it to themselves; and, from stories told me when examining these Clwydian camps, I think there is reason to believe that treasure has been discovered on these hills, and made away with by those who were lucky enough to find it.

In Ritson's "History of King Arthur," there is, besides the Arthur of celebrity, an "Iardurus or Iarddur ab Diwrig"¹ mentioned. I cannot, however, discover whether he was a person of renown, or where he lived. But possibly from one of these two this mountain may take its name. The renowned King Arthur was very popular; he is said to have fought his ninth battle at Caerleon²—either Chester or Caerleon-on-Usk; if the former, it is possible this mountain may have gained its name from having been the scene of some exploit of his about that time, it being within twenty-five miles of Chester; but it seems that his dominions³ did not extend to North Wales. There is a spot within twelve or thirteen miles west of this camp where the name of Arthur is commemorated in "Bwrdd Arthur," "Arthur's Table."

or coffins was discovered. "The tumulus in which this primitive coffin was found was celebrated in the traditions of the neighbourhood. According to some of these, it was the burial place of a great hero, named Bolder, or Balder; and, according to others, a light was often burning on its summit, which was held to be a *sure sign* that the mound contained *hidden treasures*." "Worsaae's Primæv. Ant. of Denmark," Editor's Preface, p. xvii.

¹ *Llwyd. Brit. desc. Commentariolum Accur.* Mose Gulielmo, London, 1731, p. 115. Quoted in Ritson's "King Arthur," p. 77, note.

² Ritson's "King Arthur," p. 73.

³ *Ibid.*, p. 61

The form of this camp is adapted to the contour of the mountain. Pennant seems to have thought that there was no agger where the mountain is inaccessible, but that a sort of terrace for exercising was formed on these sides by the escarpment of the mountain. I am, however, inclined to think that there was a low agger carried all round from the north-west, round by the south, as far as the gate on the north-east, where the camp is most vulnerable—consequently from thence, along the north side, as far round as the north-west, the ramparts are trebled, and raised to the height of fifteen or twenty feet, measured from the bottom of the trench. It has only one gate, which is protected by an agger on either side projecting several feet into the area, at right angles with that enclosing it. Its ramparts and trenches have *exactly* the same character, both in form and construction, as those at Moel Fenlli. The former are composed of earth and loose stones heaped up promiscuously, and the latter are of that form to which I have already ventured to apply the specific term *fastigatæ*. The area rises somewhat abruptly from the ramparts to a high cone, from the summit of which, to the east, several other camps a short distance off, in Flintshire, are distinctly seen. My researches here only brought to light one or two pieces of coarse red Roman pottery, which were found on the north-west, about the spot marked (*o*), occasionally veins of black soil, and some fragments of flint arrow-heads or knives, and corroded iron. I also uncovered, to the south of the gateway, (about the spot marked *oo*), about a foot below the surface, two curious pieces of stone work, as to the use of which I can offer no suggestion. Both were built in a solid mass, (like a wall,) without cement of any kind, alongside of the rampart. Not being able to guess their use, I hardly know whether to call them walls or buildings; but, as they enclosed no space, but were solid, the former appellation may be most proper. The larger piece measured fourteen feet in length, and in form was irregular, but gracefully rounded at each extremity. Its back rested against the

rock, which, though covered with turf, here rises within a few feet of the rampart almost perpendicularly. For about ten feet of its length, it had an uniform height of about three feet, and then sloped off suddenly to a height of only a foot, or thereabouts; at the broadest part it was eight feet thick. Within a couple of feet of this, but not in a line with it, was the other piece, of similar work, and of triangular shape, standing about a foot in front of the rock, and measuring in length about six feet, by about four feet in breadth; in height not more than one foot. On a stone on the side of it nearest the rampart was a small lump of ashes. Ashes, too, in very small particles, as well as small pieces of flint, were found amongst the soil about both these relics. The stones, in size from six to twelve inches square, were laid one upon another in regularity, and the front of the larger piece was faced like a wall. I cannot venture to assert that these are really relics of antiquity, but I think, from the depth at which they lay under a smooth bed of sweet grassy turf, as well as from the discovery of ashes and pieces of flint among the soil about them, there is great probability that they were the foundations of some ancient erections, as ancient, perhaps, as the camp itself. I had them pulled down in the hope of finding something in or beneath them, and I afterwards regretted I had done so, as they proved, as I might have expected, a mere mass of stone walling.

On the whole, I think there were more traces of habitation in this camp than in Moel Gaer. It, like Moel Fenlli, is of Cambro-British construction, and was, probably, visited by the Romans; but the occupation of it must at all times have been of short duration, as I could find no spring or well anywhere about the mountain.¹

¹ How remarkably does the position of this British stronghold verify the account given by Dio Cassius of those of the Mœatæ and Caledonians. "They inhabit," says he, (ὅρη ἄγρια καὶ ἀνὺδρα) "mountains, wild and destitute of water." Lib. lxxvi., Cap. 12, (*Severus*). The Greek words are so expressive that translation can hardly convey their peculiar force, which is enhanced by their very sound. On comparing the above passage with *Cæs. B. G.*, Lib. v.,

There can be little doubt but that it was made for the protection of the pass already mentioned, on the southern side of the mountain.

I had now arrived at the termination of the fourth week of my researches, and with it, I regret to say, to the last of the funds at my disposal, which obliged me to stay further proceedings. To some, perhaps, the undertaking may appear to have failed of its object; to those, however, who are animated with that spirit of enterprise which alone can sustain the inquiring efforts of the antiquary, a review of its results cannot be otherwise than satisfactory. The *character* of British, and other camps not considered to be Roman, is but little understood, still less defined, at present. Indeed, the examination and knowledge of Roman camps themselves is only in these days assuming a systematic and definite shape. Form is now the only guide to a specific distinction in the classification of camps. Whatever is not rectangular is British, or at least not Roman. The material construction of the ramparts and trenches, &c., from whence a camp takes much of its character, receives but little attention, while such knowledge assuredly would form no inconsiderable link in the clue by which we hope to grope our way to the manners, customs, habits, and condition of our patriotic and sturdy forefathers. The hope of obtaining such knowledge roused me to the present undertaking, and, remembering that we all waddle before we walk, our expectations in the commencement of a pursuit must not be too great. We hoped "to throw light on the character and early history" of these camps,—bearing in mind the cloud of darkness which overshadows this branch of antiquarian lore, and the deficiency of *à priori* reasoning in investigations such as these, is it not satisfactory to know, with more certainty than hitherto, the early British origin of Moel Fenlli, the possession (at a probable date) of it by the Romans, and its subsequent

Cap. 12 and 14, it will be manifest either that the Britons of the north were a different race from those in the south, or that the latter were much more advanced in civilization than the former.

importance as connected with Belinus?—to have clear proof of such peculiarities in the characters of Moel Gaer as would allot it to a different period or race—as well as, in a remarkable manner, of the presence of the Romans there?—and lastly, to find in Moel Arthur a camp visited likewise by the Romans, a counterpart of Moel Fenlli, and equally with it, a contrast to Moel Gaer. Such, shortly, are the results of our researches, and I trust that they will prove of sufficient interest, as well to those whose liberality has mainly contributed to them, as to others to whom they are now for the first time made known, to induce them to lend their assistance to further investigation. Much remains yet to be examined;—the most remarkable encampment in the whole chain, Pen y Cloddiau, (I believe I might say in the county of Denbigh,) meets our view next, in our progress northwards along these mountains towards the sea. Its extraordinary size, the multiplicity, strength, and boldness of its fortifications, bespeak for it a high place in the catalogue of ancient encampments existing in this island; and, though now reduced to the humble and strangely contrasted condition of a sheep pasture, it calls forth our wonder, mingled with a feeling of admiration, of the mighty efforts of patriotic zeal, whether Danish, Roman, or British, which gave to it existence. *Bodfari* next comes in view—the supposed site of the Roman station, *Varis*; and, lastly, on this range, *Moel Hiraddug*, in addition to which the course of the Roman road, which crosses the vale somewhere in these parts, as well as the verification of the site of *Varis*, has yet to be determined. While on the other side of the vale are numerous remains as yet untouched, and even almost unknown to antiquaries, as, for instance, *Mynydd y Gaer*, near *Llanefydd*, (a village about six miles north-west of Denbigh,) a pentagonal encampment of very similar construction to *Moel Gaer*, which I have just described; to the south of which is *Bwrdd Arthur*, *Bedd Robin Hood*, with several tumuli in the neighbourhood. Few there are, I am sure, who do not take some interest in the history and topography of

our country; many, I believe, are not only interested deeply in it, but derive very great pleasure in improving their knowledge of it. One and all, I would most earnestly then entreat, whether country gentlemen or clergy, ere these venerable monuments, which are every day mouldering beneath the inextricable grasp of time, are lost, to aid the officers of our society in the investigation of them. The clergyman especially, in his daily walks about his parish, and constant connexion with his flock, may contribute much useful information respecting them, derived from local tradition and family history; the country gentleman, too, without interruption to his rural sports and pursuits, has opportunities, which others have not, of marking the position and site of such remains—a notice of which, forwarded to our Journal, would be extremely useful, with a view to future examinations;—while, by the contribution from each of a trifling sum, an aggregate may be raised sufficient to secure the services of labourers for such a period as would ensure a satisfactory examination of them. And I would earnestly urge upon them *the necessity* of their co-operation, inasmuch as, by such means only, can we hope to obtain a perfect knowledge of facts. Without such knowledge, I scarcely need remind them, we cannot form general principles, and in the absence of generalization, we cannot form any conclusions upon those matters, which I think I may consider as admitted by the spirit of the age to be important features in historical detail, as well as legitimate and reasonable sources of amusement, interest, and instruction. I cannot therefore conclude without thanking most warmly, on behalf of the Association, those whose spirit and liberality have so far forwarded its objects, at the same time expressing my earnest hope that what they have done may not be without its example, and that our operations may be renewed hereafter.

W. WYNNE FFOULKES,

Loc. Sec. C. A. A., Denbighshire.

NOTES ON THE ARCHITECTURAL FEATURES OF THE CATHEDRAL CHURCH OF BANGOR.

(*Read at Caernarvon.*)

THERE is a comprehensive and satisfactory account of this edifice to be found in "Storer's Cathedrals"—a work possessing more merit than is generally supposed, and having more claims to architectural fidelity than is sometimes allowed. In Browne Willis' "Survey of Bangor," will be found nearly all the documentary history that is of any importance as connected with this building and the see; so much so that Members are referred to these works—of very ready access—for any further information which they may require.

Although a bishopric was established here in the sixth century, probably on account of its having been a school of Christian priests from as early a period as the second century, yet we cannot find any architectural features remaining of earlier date than the thirteenth, and these are very few and unimportant in character; while the principal part of the edifice, as it now stands, is of the sixteenth century, having been erected not many years before the Reformation.

The cathedral church is cruciform, having a nave with side-aisles, north and south transepts, a choir without aisles, and a chapter-house, with a registry beneath, attached to the northern side. At the western end of the nave is a tower, and the following internal dimensions, taken from Storer's work, may be accepted as correct:—

	Feet.
Length of the church from east to west.....	214
Length of nave as far as the transepts.....	114
Width of transepts	27
Length of choir	53
Length of transepts from north to south	96
Breadth of nave and side-aisles.....	60
Breadth of choir	28
Height of nave to the top of the roof.....	34
Height of tower.....	60
Side of the tower	19

The tower is of three stages, with bold diagonal buttresses of six stages each. It was erected in 1532 by Bishop Skevyngton, and this, no doubt, marks the termination of that prelate's work, which included the nave and part of the transepts. There is a western doorway, with an unusually elegant curvature for its arch, under a square label; and this forms the best feature in the tower, being worthy of imitation in other buildings of the same style. A window of three lights, without foliations, but with plain Perpendicular tracery in the head of the arch, occurs in the western side of the second stage; and the third, or belfry-stage, has a window in each side of three lights. A battlement of three embrasures in each side, with gurgoyles and crocketed pinnacles at the corners, terminates this tower, which, on the whole, is the best architectural portion of the edifice.

The nave is lighted by six windows in each aisle, and by a corresponding number of clerestory windows above the arches separating it from each aisle. The openings of the arches do not correspond to those of the windows. On the southern side five of these windows, which are all of three lights, trifoliated, have their heads occupied by three quatrefoiled circles, and have a decidedly Decorated character about them. According to tradition, all the windows of the nave were brought from the ancient Church of St. Mary's, which stood in the bishop's grounds, to the north-east of the cathedral; but some of them having been subsequently injured—including all those in the northern aisle, and one in the southern—have had their heads filled up with vertical monials in an unsightly manner. The clerestory windows are all of three lights, without foliations.

These windows may have formed part of the church as it stood previous to its destruction by Owain Glyndwr, in 1402; but we have no means of verifying the supposition.

The arches of the nave are all four-centered, of two orders, with hollow chamfers and discontinuous imposts, and stand on octagonal shafts, with bases of three stages.

A doorway, without a porch, leads into the nave in the south aisle, in the last bay but one towards the west, and is answered by a corresponding doorway on the northern side, both being of plain Perpendicular character.

The roof is rather flat and plain; the tower is opened to the nave under a lofty arch; and, in the south-west corner, stands the font—an octagonal basin with enriched pannels on a similar shaft, the latter bearing shields. It is of rather late, though good, work.

The choir and stalls have been brought down to the end of the second bay from the east in the nave, and all the portion westward of this forms the church for Welsh service. The seats, and other arrangements of this part of the edifice, are of an exceedingly plain description, without any architectural character about them, and the position of the pulpit and reading-desk against the same wall as the communion-table, immediately to the north and south of it, militates against all rules of ecclesiological propriety.

The transepts have each a large four-centered window of five lights, without foliations, and with vertical tracery in the heads, at the northern and southern ends. These windows are so similar to that which is to be seen in the Collegiate Church of Clynog fawr that they may be conjectured to have been erected by the same architect; and it is by no means improbable that Bishop Skevyngton employed for his work whoever it was that erected that more stately pile to the south of Caernarvon. There were formerly side clerestory windows in the transepts, but they have been blocked up.

The south transept has, at its exterior angles, two Early Pointed buttresses, and, beneath its window, the upper portion of a third—all three having had gabled heads, with detached shafts, enriching the chamfered spaces at their angles. These are the fragments alluded to above as being of the thirteenth century, and they are the oldest extant portions of the present edifice. At the north-eastern angle of the north transept is a turret staircase mounting to the roof.

The arches separating the transepts from the cross portions of the church, and also those at the ends of the nave and old choir, were much lower than the actual ones. They were of early character, and of three orders, with imbedded shafts in the piers. Browne Willis conjectures from their proportions that they were intended to carry a central tower; and if so, then they must have formed part of that church, the other relics and characters of which are to be found in the quatrefoiled tracery of the southern windows of the nave. These arches have, however, been removed, and replaced by four central ones, at the height of the clerestory, resting on corbels. This alteration was effected at the time of the choir being enlarged, by taking into it both transepts, and two bays of the nave.

In the southern wall of the south transept used to be seen a tomb, under an Early Pointed arch, said to be the tomb of Gryffydd Gwynedd, who died A.D. 1137. It bore a floriated cross on a plain slab; but its position only is now indicated by an inscription affixed to the wall. It is much to be regretted that so valuable a feature of this building, and the only monument of any historical value which it contains, should be allowed thus to remain built up, and concealed from view, within the thickness of the wall, whereas the expense of re-opening and restoring it would be but trifling.¹

¹ The following is an inscription on the wall above the spot where the tomb lies concealed:—"The body which lies interred within this wall, in a stone coffin, is supposed to be the remains of Owen Gwynedd, sovereign Prince of Wales. He reigned thirty-two years, and died A.D. 1169. Both this prince, and his brother Cadwallader, were buried in this cathedral church. History represents them as highly distinguished for courage, humanity, and courteous manners. Their father, Gryffydh ap Cynan, the last sovereign known by the title of King of Wales, overthrew Trahaern ap Caradoc, and ascended the throne of his ancestors, A.D. 1079. He was afterwards taken by treachery, and imprisoned in the Castle of Chester twelve years—he escaped—recovered the entire possession of his kingdom—reigned fifty-seven years, and died in his eighty-third year. He was buried near the great altar, which, with the larger part of the fabric, was destroyed during the insurrection of Owen Glendwr, about A.D. 1404.

The choir is principally to be remarked for its eastern window, which is of Perpendicular character, of excellent design and proportion, and of good workmanship. It is of five lights, cinquefoiled, and divided by a transom, with vertical tracery in the head; and it is the more interesting, because it is known to be of very late date, as much so as the beginning of the eighteenth century, when the appearance of any good restoration or imitation of mediæval work may be truly considered a phenomenon of the most rare occurrence. Very probably this window replaced another of the same design and dimensions alluded to by Browne Willis, who speaks of the window itself, and the stained glass belonging to it, as being in bad condition. It is now filled with modern glass throughout. In the southern wall of the choir is a large four-centered window, similar to those in the transepts; but it is now kept with the light excluded, because it is supposed that the cross light would injure the effect of the eastern window; and no persons in the diocese have as yet had the munificence to fill this and the other windows of the cathedral with their almost indispensable accompaniment—stained glass. All this choir is said to be of the end of the fifteenth century, about 1496, and to have been erected by Bishop Dean.

Whatever windows there may have been on the northern side of the choir, they have been blocked up by the erection of the chapter-room, and other buildings in modern times, against that part of the edifice.¹

The present church was erected about A.D. 1496, by Henry Dean, who was at that time Bishop of the Diocese, Lord Justice, and Lord Chancellor of Ireland, and in A.D. 1500, Bishop of Salisbury, and in A.D. 1501, Archbishop of Canterbury."

¹ In the chapter-room is contained the collection of books belonging to the Dean and Chapter of Bangor. The members of this learned body are such studious men, and make such constant use of this library, that they have not time to replace on the shelves the books taken down for consultation; but they throw them in confusion into a corner of the room, where between four and five hundred volumes of all kinds and sizes lie in dust, a chaos of literary confusion—at least we cannot otherwise account for this fact. Some of the works of reference deposited here are of considerable value; and

The choir is used for the performance of English service, the church being parochial as well as cathedral; and on account of the population increasing, it was considerably enlarged, not many years ago, by the additions alluded to above. Unfortunately these additions and alterations took place at a time when the knowledge of mediæval architecture hardly existed in this part of the Principality; and hence the style of the wood work and other fittings of the choir is of a meagre and unsatisfactory description. To do justice to the building, which, though exceedingly plain, is worthy of better internal decorations and arrangements, the whole of the present choir work should be removed, and be replaced by a screen, stalls, and seats, having a due architectural analogy with the other features of the edifice. The same may be said of the western portion of the interior; for the whole edifice, so far from having the dignified appearance of a cathedral and collegiate church, is surpassed by many ordinary parochial churches in other parts of Wales and England. In a diocese like that of Bangor, containing many noblemen and gentlemen of great fortune, and where both the clergy and laity are distinguished for unlimited devotion to the honour and welfare of their church and their country, it might have been expected that, long ere this, a local movement would have taken place to give some positive evidence of such patriotism; and that, as of old, some one or more might have been found, who would have considered it an honour, and a proud privilege, to be allowed to restore and improve this cathedral church at their own sole expense.

H. L. J.

there are many of the choicest editions—rare Aldine's, and Stephens's—as well as some early black-letters and specimens of wood engraving. The collection of state pamphlets, and of the public records, is of unusual choice, and of some value.

HERALDRY OF THE MONUMENT OF QUEEN ELIZABETH, AT WESTMINSTER.

THESE Notes on the Heraldry of the Monument of Queen Elizabeth, in Henry the Seventh's Chapel, Westminster Abbey, were not originally intended for publication. The author, the Rev. Joseph Hunter, F.S.A., Deputy Commissioner of Records, placed them at the disposal of the Rev. John M. Traherne, who has kindly transferred them to the Editors. The monument in question is the only royal tomb on which the arms of Wales are blazoned :—

The following Paper contains the results of a careful examination of the armorial bearings with which the Monument of Queen Elizabeth is profusely decorated, with the view of determining who the persons were whose armorial ensigns are there exhibited, and on what principle the framers of the tomb had proceeded, in the selection of the shields of arms, from the innumerable multitude which might, with propriety, have been displayed on the monument of a lady whose descent was so illustrious.

It is to be observed that the monument is now by no means in a satisfactory state; it wants a thorough cleaning, or rather new painting, the colours of the heraldry being in most of the shields dimmed by dust and dirt, and even the figures not easily to be discerned when we have shields with many quarterings, or when there are nice distinctions, such as charges on the drops of a label.

We have no assistance from the writers who have described the monuments in the abbey. It did not enter into the plan of Dart to describe the heraldry on the monument, and Dr. Crull, though it was in his plan to describe the arms which he found in the abbey, has omitted to notice those on the monument of Queen Elizabeth, for what reason does not appear.

The monument is surmounted by the English lion, below which, in the upper story, are, facing the south, the arms of the queen (France and England) and, facing the north, those of King James the First, by whom the monument was erected (Scotland, impaling France and England, with the motto, *Beati Pacifici*).

Within the central arch, where the effigies of the queen lies, are five shields at the head, and as many at the feet.

At the head :—

(1.) A carbuncle impaling two lions passant.—This seems to

be intended for Maud the Empress, and her husband Geoffrey Plantagenet.

(2.) Two lions passant in pale impaling one lion passant.—This must be Henry II., son of Maud, and his queen Eleanor, daughter of William Duke of Aquitaine.

(3.) Three lions passant impaling lozengy or and....—King John and his second wife Isabel, daughter of the Earl of Angouleme.

(4.) Three lions passant, impaling four pales.—Henry the Third and Eleanor his queen, daughter of the Earl of Provence.

(5.) Three lions passant impaling Castile and Leon.—Edward the First and his queen Eleanor of Castile.

1. Geoffrey, Earl of Anjou, = Maud the Empress, daughter and heir of Henry I.

2. Henry II. = Eleanor of Aquitaine.

3. John, = Isabel of Angouleme.

4. Henry III. = Eleanor of Provence.

5. Edward I. = Eleanor of Castile.

The five shields at the feet exhibit the Queen's descent on her mother's side, Ann Bullen.

(1.) Bullen (a chevron between three bull's heads) impaling Hoo (quarterly).—For Geoffrey Bullen and Ann his wife, daughter of Thomas Lord Hoo.

(2.) Bullen, as before, impaling or a chief indented azure, Bullen.—For Sir William Bullen, and Margaret his wife, daughter of the Earl of Ormond.

(3.) Bullen impaling Howard.—For Thomas Bullen Earl of Wiltshire, and Elizabeth his wife, daughter of Thomas Duke of Norfolk.

(4.) Howard impaling a chevron between three griffins' heads, Tilney.—The second Duke of Norfolk, and Elizabeth his wife, daughter of Sir Frederick Tilney.

(5.) Howard impaling Paly wavy of six, Molyns.—The first Howard, Duke of Norfolk, and Catherine his wife, daughter of William Lord Molyne.

1. Geoffrey Bullen, = Ann, daughter of Lord Hoo. 4. John, first Howard, = Catherine, d. of Duke of Norfolk, Molyns.

2. Sir William, = Margaret Bullen, d. of the Earl of Ormond. 5. Thomas, second Duke, = Elizabeth Tilney.

3. Thomas Bullen, = Elizabeth Howard.
Earl of Wiltshire,

Henry VIII. = Ann Bullen.

Queen Elizabeth.

We go now to the shields with which the frieze on the outside round the monument is decorated.

(1.) France and England with a border, impaling Mortimer quartering Burgh.—This must be meant for Richard Earl of Cambridge (son of Edmund Duke of York) and his wife Anna, sister and heir of Edmund Earl of March, though the shield of this Richard is usually said to have been differenced by a label, not a border.

(3.) France and England impaling quarterly of six.—The first is a lion rampant, and the last a fess and quarter, the well known coat of Widvile; the rest are not, in the present state of the monument, easily to be made out, but they may be seen engraved in Miller's *Catalogue of Honour*, p. 205, and it is evident that this is the shield of King Edward IV., and Elizabeth Widvile his wife.

1. France and England,
2. and 3. Burgh,
4. Mortimer.

(5.) France and England impaling quarterly of six—

1. England with a label,
2. France with a label,
3. A lion passant,
4. Bullen quartering a lion rampant,
5. England with a label,
6. Checkie.

We have, therefore, here the Queen's descent from the House of York :—

1. Richard, Earl of Cambridge, = Ann Mortimer, sister of the Earl of March.
2. Richard, Duke of York, = Cicely Nevil,
3. Edward IV. = Elizabeth Widvile,
4. Henry VII. = Elizabeth of York,
5. Henry VIII. = Ann Bullen,
Elizabeth.

So the shields on the east end represent her descent from the House of Lancaster :—

(1.) France and England with a label of three points.—This having no impalement cannot well be appropriated.

(2.) France and England with a label of three points, impaling gules three catherine wheels or.—John of Gaunt and Catherine Roet.

(3.) France and England with a border, impaling England with a border.—John Beaufort, Earl of Somerset, and Margaret his wife, daughter of Thomas Holland, Earl of Kent.

(4.) France and England with a border, impaling gules a fess between six martlets.—John Beaufort, Duke of Somerset, and Margaret his wife, daughter of John Beauchamp of Bletsoe.

(5.) France and England with a border, impaling France and England with a border.—Edmund Tudor, Earl of Richmond, and Margaret Beaufort his wife.

2. John of Gaunt, = Catherine Roet,

3. John Earl of Somerset, = Margaret Holland,

4. John Duke of Somerset, = Margaret Beauchamp,

5. Edmund Earl of Richmond, = Margaret Beaufort,

Henry VII.,

Henry VIII.,

Elizabeth.

On the south side, left hand compartment :—

(1.) Edward the Confessor.

(2.) Two lions passant, impaling Gyronny and an inescutcheon.—These are the arms assigned to the Conqueror and his queen, a daughter of the Earl of Flanders.—(See "Miller," p. 62.)

(3.) Two lions passant in pale, impaling the lion rampant and double tressure of Scotland.—Henry I. and his queen, Matilda, daughter of the King of Scotland.

These precede, in point of time, the royal persons commemorated within the arch, as before described, and connect with them thus :—

2. William the Conqueror, = Daughter of the Earl of Flanders,

3. Henry I., = Daughter of the King of Scotland,

Maud the Empress, &c., &c.

Then on the north side, the right hand compartment, we have other three shields, which connect the persons whose insignia are within the arch with the lines of York and Lancaster, and other persons about to be named :—

(1.) England impaling France.—Edward II. and his queen, Isabel of France.

(2.) France and England impaling quarterly four lions rampant.—Edward III. and his queen, Philippa of Hainault.

(3.) France and England impaling Castile and Leon.—Edmund Duke of York, and Isabel his wife, daughter of Peter King of Castile.

1. Edward II., son of Edward I. and Eleanor of Castile, = Isabel of France,

2. Edward III., = Philippa of Hainault,

3. Edmund Duke of York, = Isabel of Castile,

Richard Earl of Cambridge (see before).

On the north side, on the left hand compartment, are other three shields:—

(1.) France and England with a label impaling Burgh.—Lionel Duke of Clarence, and Elizabeth de Burgh his wife, daughter of the Earl of Ulster.

(2.) Mortimer impaling France and England with a label.—Edmund Earl of March, and Philippa, daughter and heir of Lionel Duke of Clarence.

(3.) Mortimer impaling England with a border.—Roger Earl of March, and Eleanor his wife, daughter of Thomas Holland, Earl of Kent.

1. Lionel Duke of Clarence, son to Edward III. = Eliza de Burgh,

2. Edmund Mortimer, Earl of March, = Philippa,

3. Roger Earl of March = Eleanor, daughter of Thomas Holland, Earl of Kent,

Ann, wife of Richard, Earl of Cambridge, (see before).

It will now be evident that it was the intention of those who designed the heraldic part of this memorial of the queen, to exhibit *her descent from the Conqueror, in the several lines by which she descended from King Edward the Third—i. e., her descent from the Conqueror through Lionel Duke of Clarence, John Duke of Lancaster, and Edmund Duke of York.*

It will further be evident that it was *not* their intention to exhibit a series of the Kings of England, her predecessors, but to leave out those from whom she did not actually descend—viz., Rufus, Stephen, Richard I., Richard II., Henry IV., Henry V., Henry VI., Edward V., and Richard III. Only Edward the Confessor appears, whom, on all occasions connected in any way with religion, and particularly with the Abbey Church of Westminster, the ancient sovereigns of England delighted to honour.

It remains, however, to be observed, that in the right hand compartment of the frieze on the south side three shields are yet undescribed. These do not belong to ancestors of the Queen,

but are intended to show the connection of her successor on the throne with the royal personages from whom the Queen descended :—

(1.) Douglas with quarterings, and on an escutcheon of pretence a lion rampant (probably with the tressure) impaling France and England.—Archibald Douglas, Earl of Angus, who married Margaret, Queen of Scotland, daughter of King Henry VII.

(2.) Three fleur-de-lis within a border charged with buckles, quartering a fess and border, and impaling Douglas with quarterings as before.—Matthew Stuart, Earl of Lennox, who married the daughter and heir of Archibald Douglas, Earl of Angus.

(3.) Three fleur-de-lis with a border charged with buckles, quartering three lions rampant, and the three legs of Man, all impaling the lion rampant and tressure of Scotland.—Henry Stuart Lord Darnley, and Mary Queen of Scots.

1. Archibald Douglas, Earl of Angus, — Margaret, daughter of King Henry VII.,

2. Matthew Stuart, Earl of Lennox, — Douglas's daughter and heiress,

3. Henry Stuart, Lord Darnley — Mary Queen of Scots,

James I.

There is something remarkable in the King preferring to trace his descent from Henry VII. and Elizabeth of York, through his *father* rather than his *mother* ; and to exhibit so obscurely that his great-grandmother was also Queen of Scotland.

On the basement story are the harp of Ireland—the four lions passant for Wales—the ten roundels for Cornwall—and the three garbs for Chester.

There are also four badges :—

The rose of England,

The fleur-de-lis of France,

The harp of Ireland,

The portcullis of Beaufort and Tudor.

In the plate of the Monument in Dr. Crull's *Antiquities of St. Peter, Westminster*, 8vo., 1722, vol. i., p. 10, there appear two shields of arms, one on each side the arch. One exhibits an escarbuncle charged with an inescutcheon, the other the two lions passant of England. Possibly the escarbuncle of the plate may really have been in the original gyronny, and then we should have the Conqueror, and Matilda his Queen, the founders of the dynasty ; but these shields are now removed—at least there is nothing respecting them in my notes.

JOSEPH HUNTER.

MERIONETHSHIRE.

[FROM MR. EVANS'S COLLECTION.]

MERIONETHSHIRE, so called of Meirion, the son of Tybiawn, the son of Cunedda, a noble Briton, sometime lord thereof, hath on the south and east the counties of Cardigan and Montgomery, on the north Caernarvon and Denbigh, and on the west the Irish Ocean, which so beateth the skirts thereof that (according to our British Histories) a whole cantred¹ stretching itself west and south-west above twelve miles in length, hath been overwhelmed by the sea and drowned: and surely a great stone wall made as a fence against the sea may be clearly seen from the main land to extend from Harddlech towards St. David's land a great way. And is called Sarn Badrig, that is Patrick's Street. This county aboundeth rather in high mountains, rivers, fish, fowl and cattle, than in corn. The chief wealth of the inhabitants consists in cattle and white cottons. This shire hath in it two whole cantreds, besides the comots of Ardudwy, Edeirnion and Mowddwy, that is cantref Meirionydd and cantref Penllyn. Cantref Meirionydd containeth two comots, Estumanner and Talybont. Estumanner hath in it four parishes, Pennal, Tywyn, Llanfihangel and Tal y Llyn. Pennal consisteth of two townships, Cwmcadian and Pennal. Here by the church is a place called Cefn Caer. I have seen a piece of silver, which had been there lately found, having thereon the title of Domitian the emperor, which argueth the antiquity of the place. Near this place was fought the battle of Pennal in the days of Edward the Fourth by the men of William Earl of Pembroke, and Thomas Gruffudd ap Nicholas, with the House of Lancaster, when the said Thomas obtained the victory.

Towyn hath * * * * townships. I could not learn of any place of note in this parish, saving Aberdovey, a small haven town. Llanvihangel hath three townships,

¹ Cantre 'r Gwaelod.

Llanllwydau, Pennant, which is a part of the commot of Tal y bont, and Llanfihangel. There upon the bank of the little river Llaethnant on a rock was situated a strong castle called Castell y Biri. I think the Earl of Chester, when Griffith ap Conan Prince of North Wales remained in his prison did build this castle. We read in the author of Griffith ap Conan's life, that the Earl made diverse castles in North Wales, and one in Merionethshire, which unless it be this, I know not where it should be. Thomas of Walsingham saith, that after¹ the death of the last Prince Leoline, the Earl of Pembroke took the same from the said prince's garrison. Tal y llyn, that is, the Head of the Lake, so called of the Pool Llynn Meingul that is a mile long from which the river Dysyni takes its journey towards the sea, containeth six townships, viz., Ceiswyn, Corys, Ystradwyn, Rhiwogo, Maes Llan Edris, and Maes Trefnant. We find in an old Inquisition that the land between Dyfi and Dulas, that is the whole parish of Llanwryn was in time past part of the commot of Estumanner. For one Einion² ap Seisyllt who held the same land in capite of Llywelyn vawr ap Meredith ap Conan ap Llywelyn Vychan his brother, then Lords of Meirionydd, upon some discord between them and him, fled to the Lord of Powys, and did fealty and homage to him for that land; and from that time hitherto it became part of Powys, which of right belonged to this comot.

Tal y bont is separated from Estumanner by the river Dyssyni, and hath in it four parishes, viz., Llanegryn, Llann Gelynin, Dolgelleu, and Llan Fachraith. Llanegryn hath two townships, Rhydcryw and Peniarth. Llaneglynin containeth these townships, Crogen (Crygynan), where are seen the ruins of Caer Bradwen. This Bradwen was father to Ednowain ap Bradwen, who was one of the fifteen tribes of North Wales. Morfannog, Llwyn Gwryl, Bodgadfan, and Llannfendigaid. Dolgelleu hath three townships, Dol Gludair, Cefn 'r Ywen, Deffrydan, Garthmaelan (Garthgynfawr) Brithdir, the manor of

¹ 1284.² In King John's time, or Henry III.

Gwanas, and Dolgelleu which sitteth under the great hill Cadair Idris, which for height giveth place to none in Wales but Snowdon Hill, in the pleasant little valley between the two rivers Aran and Mawr; the river Mowddach ebbeth and floweth within a mile of it, whose banks are much frequented by reason of the herb scurvy grass there growing plentifully. Llannfachraith hath only the township of Nannau in it. Here is the seat of the eminent family of the Nanneys lineally descending from Cadwgan ap Bleddyn Prince of Powys and ruler of South Wales. In this township is situated the Abbey of Cymer founded by Meredith and Griffith Lords of Meirionydd and the sons of Conan the son of Owain Gwynedd Prince of North Wales, A.D., 1198. Upon a little bank near the monastery called y Pentre sometimes stood Castell Cymmer in Meirionydd, which the sons of Cadwgan ap Bleddyn overthrew, A.D., 1113, upon some displeasure conceived against the sons of Uchdrut ap Edwin who had built the same.

The comot or lordship of Mowddwy lieth eastward between Tal y Bont and Montgomeryshire, it containeth two parishes, Mallwyd and Llann y Mowddwy. Mallwyd hath in it these townships, Gartheiniog, Nant y Mynach, Maesglasre, Camlan, Gweinion a Mallwyd, Dugoed, Dinas Mowddwy, a little market town, and Keryst. Llann y Mowddwy hath these, Cwm Cewydd, Cowarch, Llannerch Fyda, and Pennant, in which riseth the river Dovey, and runneth southward to Montgomeryshire. The comot Ardudwy is separated from Tal y bont by the river Mowddach, which Giraldus calls Macria, and containeth as many townships as parishes. It is divided into two bailiwicks, Uwch Artro and Is Artro, the latter whereof containeth four parishes, viz., Llann Ulltud upon the banks of the Mowddach over against Cymmer Abbey, then Llann Aber, there at Aber Mowddach usually called Bermo, in English Barmouth, a haven town, the river Mowddach divideth itself into two heads making a little island called Ynys y Brawd, and so poureth itself in the ocean. In this town also there is a

military fence or trench cast about the top of the hill, and called Dinas Gortin. Next upon the shore is the township and parish of Llanddwywe, then Llanenddwyn.

Is Artro hath these townships and parishes following, Llann Bedr. Here in a rock are found the Roman coins of Philippus, Cæsar, Victorinus, Posthumus, Tetricus, some having the effigies of a woman's head with this inscription about the same, *DIVAE MARNIANAE*, on the other side the picture of a man with a javelin in his hand sitting between the wings of a flying eagle within this inscription, *CONSECRATIO*.

The next parish is Llann Fair, then Llann Dannwg, wherein is the town and castle of Harddlech. Maelgwn Gwynedd (as our antient histories do testify) built this town calling it *Caer Colin*. David ap Ieuan ap Einion kept this castle for the house of Lancaster, till William Earl of Pembroke with his great army caused him to yield upon conditions. Not far from hence is the parish of Llanfihangel y Traethau, and the parish of Llann Teccwyn, and between those two arms of the sea, called Traeth mawr and Traeth bychan is Llan Frothen. The next parish is Maentwrog, wherein are seen the ruins of *Mur Castell* now called *Tommen y Mur*. Here the Kings of England were wont to encamp themselves when they came against North Wales. In the parish of Ffestiniog upon Helen's Portway are seen a great number of graves, which the inhabitants call *Beddau Gwyr Ardudwy*, that is the graves of the men of *Ardudwy*.

In the parish of Trawsfynydd stood sometime *Pryssor Castle*, the walls of which are yet to be seen there. Here also not far from *Rhiw goch*, is a stone with this inscription,—

HIC IN TUMULO IACET EPOREUS QUI HOMO XRIANUS FUT.

The cantred of Penllyn some time had in it three comots, *Uwch Meloch*, *Is Meloch* and *Migneint*, but now all these three make but one comot, which is divided in the bailiwick of *Uwch Trewerin* and *Is Trewerin*.

In the parish of Llannuwchlllyn upon the south bank of the river Lliw on a high craggy rock are seen the walls of an old castle called Castell Corn Dochen. Over against it is Caer Gai built in the time of the Romans as many suppose by the antient coin of the Emperor Domitian found there of late; here also was digged up a stone with this inscription,—*HEC IACET SALVIANVS BVRSOCAVI FILIVS CVPETIAN*. This place was called Caer Gai, of Cai Hir ap Cynyr, that was King Arthur's foster-brother who dwelt there. But by what name it was called in the Roman time, I know not.

This parish hath in it the township of Penn Aran and Tref Pris, Pennanlliw and Tre Castell. Llanfihangel hath these townships, Maestran, Strevelyn and Cyffty, Gwernefel, Bedwarien, Llannycil and Bala, a market town having in the end thereof a great mound whereon sometimes stood a castle, which A.D. 1202, Leolini Prince of Wales fortified, Llann Gower and Dwygraig. In this are two small mounts upon the east bank of the river Dee near the lake of Llynn Tegid, whereof the one bears the name of Grono Beir o Benllyn, the castle of Grono the fair of Penllyn. He lived in Maelgwn Gwynedd's time. Is Trewerin containeth two parishes, Llannfawr and Llandderfel, which according to the extent of North Wales contain nine townships, viz., Rhiwedog, here at a place called Neuaddau Gleision, dwelt sometimes Ririd Flaidd the tribe of Penllyn. Then Penmaen, Cil Talgarth, Llann Dderfel, Cymysgadwy, Hengair, Nann Ffreuer, Selour and Nanllydiog.

In the church wall of Llanfawr is a piece of stone, with these letters thereon *CAVOS ENIARSII*, the rest is lost. Hard by is a circle of great stones, which the inhabitants call Pabell Llywarch Hen, that is, Llywarch Hen's Pavilion, who lived in Arthur's time. In the parish of Llann Dderfel there is a mountain called Cefn Crwyni, about whereof is a great military trench. In the comot of Penllyn is that famous lake so much spoken of by all authors, from which the river Dee, which we call Dyfrdwy, begins its journey, with so gentle and slow a

motion, that oftentimes when it rains, in those western mountains, the river Treweryn that passeth by Bala runneth into the Dee, with such force, that the Dee is fain to give place and return back to the lake. In times past Edeirniawn and Glynn Dyfrdwy were feudal comots, but now both go under the name of the comot of Edeyrniawn, through the midst thereof passeth the river Dee to Denbighshire, about whose banks are these parishes, Llandrillo, Llangar and Corwen, where Owain the great Prince of North Wales encamped himself A.D. 1164, when Henry II. who came against North Wales, the trenches are yet to be seen; over the river Dee is Rug, now the mansion of Mr. William Salesbury of Glynn Dyfrdwy. Here Gruffudd ap Conan Prince of Wales, being desired by the Earl of Chester to meet him with a small guard, little thinking of falsehood, was treacherously taken by the said Earl, and imprisoned for a long time. Next is Llan St. Ffraid, then Bettws, and last of all Gwyddelwern, which church Saint Beuno built upon the ground that Conan ap Brochwel Yscithrog King of Powys had bestowed upon him, as the author of Saint Beuno's life doth testify.

ROBERT VAUGHAN of Dolgelley.

[This was the celebrated antiquary, author of "British Antiquities Revived," and other learned works. He lived A.D. 1592-1666.—
EDD. ARCH. CAMB.]

THE STONE OF ST. CADVAN.

THE excellent papers of Mr. Westwood and the Rev. John Williams upon the subject in the last number, leave no room to doubt that the so-called Stone of St. Cadvan, at Towyn, is a sepulchral monument to the memory of two individuals named Guadgan and Cingen, and it only remains to inquire who these parties really were, and the times in which they flourished.

The first is identified in popular opinion with a religious personage or saint of the name of Cadvan, who, we are told, was son of Eneas Lydewig, by Gwentairbron, a daughter of Emyr Llydaw, who came over to this country in the sixth century, with

a vast number of his countrymen, of whom he was the leader, the majority of whom are represented as the sons and grandsons of the same Emyr Llydaw, and others, the children of one Ithel Hael, another Armorican chieftain, all of them being enrolled in the catalogue of saints in certain lists called *Bonedd y Saint* and *Achau Saint*. I cannot but agree in sentiment with Mr. Westwood that, "unfortunately for Wales there is not a genuine Welsh manuscript in existence, so far as I know, either historical, religious or poetical, earlier than the twelfth or thirteenth century;" and with respect to the *Achau Saint*, every one that has hitherto been published appears to be compilations made by different individuals, upon what authority is unknown, in the seventeenth and eighteenth centuries. The one called *Bonedd y Saint* is said to be in part taken from a list compiled by Llewelyn Offeiriad, supposed to have lived, I believe, in the thirteenth century. This is rather better evidence, though still not written till some six or seven centuries after these saints are supposed to have lived, and it would have been more satisfactory had Llewelyn's work been published in its integrity, without interpolation or retrenchment. Whence he derived his information it were useless to inquire; there can be no doubt that there were many more ancient documents in existence at that period than at present, which he may have consulted; but a considerable portion of his list may very probably have no better foundation than tradition. Of the *Welsh Chronicles*, which were in Wales, as elsewhere, kept in the different monasteries, it is strange that not a single copy exists that can be traced into the possession of any religious house, but all appear to be transcripts, not without evident marks of interpolation, and, if perfect, would throw no light upon the period in which Cadvan is supposed to have arrived in this country, as they all commence about the beginning of the eighth century, leaving the three centuries between the departure of the Romans and the death of Cadwaladr almost a blank in our history, to be filled up as we may from the short and imperfect accounts of Gildas and Nennius, and notices of events inserted in the genealogies and legends of the saints, which of themselves are, to say the least, very doubtful authorities, upon which little dependance can be placed unless they can be supported by the extrinsic evidence of foreign writers; a source of information, which, by the way, Welsh authors, either through prejudice or want of opportunity, have altogether neglected. The story of the arrival of Cadvan and a large body of his countrymen in this country, at a time when the same documents record the emigration of a great many Welsh saints to Armorica, on account of the ravages of the Saxons, as it would seem, is sufficiently

extraordinary to excite our attention and curiosity, and to induce the inquiry whether there could be any foundation for such a statement, and what possible cause there could have been for their visit to this part of the world, which, as we have been taught to believe, was at that period in a state calculated to render it anything but a desirable place of residence? It is natural to suppose that so many persons leaving their native country was not altogether a voluntary act, but one of necessity, arising from some cause of which, it might be expected, an account would be found in the history of Armorica. To that country therefore we must direct our inquiries, and I think, before I conclude, that I shall be able to show the causes and the times of these sudden immigrations of foreign saints, who arrived here not altogether and in a body, as stated, but at three several times between the beginning of the sixth and the middle of the seventh centuries, which three events our collectors have confounded altogether. These anachronisms have arisen in a great measure from our collectors having mistaken a title for a proper name. The majority of these religious exiles are stated to have been the children, or in some way related to, Emyr Llydaw. No such name appears in any genealogy of the princes of Armorica, and, in fact, there never was any particular individual of the name, it being a title indiscriminately applied to several of the princes of the Armoricans. Lewis, in his History of Britain, is the only one of our Welsh authors who uses it in its proper sense; not having the book at hand I cannot refer to the passage, but he mentions Budic Emyr Llydaw; which Budic was, in fact, the ancestor of several of those supposed companions of Cadvan. The expression, son of *Emyr Llydaw*, means nothing more than son of a *Prince of Llydaw*. Possibly this title may be a contraction of Emmerawd, or Emperor, which the vanity of these petty princes induced them to assume upon the departure of the Romans, when left to their own government about the year 410, in the time of the Emperor Honorius.

A Armorica, like Britain at that period, appears to have been divided into several petty states, each governed by its own chieftain, who, it seems, were titled Macteyrns, and of whom probably the Emyr was considered the chief and general in war time, but, at others, having very little authority beyond the limits of his own immediate territory. Whether the dignity was hereditary or elective we have no means of ascertaining, for the history of that country, like our own in the fifth century, is extremely obscure and uncertain, and, in fact, all that we really know about it is derived from the contemporary Latin writers, Gregory of Tours, and the early chronicles of the Franks. The

transactions of the sixth and seventh centuries are little less obscure, but some particulars may be gleaned from Gregory of Tours, Eginard, who was contemporary of Charlemagne in the eighth century, the fragment of a chronicle by Ingomar, of uncertain date, the chronicles of the churches of Nantes and Mount St. Michael, and the lives of some of the Breton Saints, by contemporaries. The earliest of the professed historians of Brittany only dates in 1531, and was soon followed by two others—their names were Alan Bouchard, Peter Lebaud, and Dargentré, and lastly, at the beginning of the last century, appeared the work of Lobineau. Very little dependence can be placed upon either of them, as far as relates to the period in question. They are not, however to be entirely rejected, as no doubt among an immense mass of fable, some truths may be found. I have enumerated the authors above-mentioned in order to draw the attention of Welsh authors to them as calculated to throw considerable light upon the history of our own country, when compared with our own traditions. I may, perhaps, be excused for deviating a little from the immediate object of this paper, to notice a fact recorded by a contemporary author, and confirmed by another indirectly, which is calculated to give us a very different idea of the state of Britain in the fifth century, from that usually entertained from the statements of our own writers. Iornandes tells us that Enric, King of the Visigoths, was endeavouring to make himself master of all Gaul, in consequence of which the emperor sent to Britain for assistance, in compliance with which request King Riothimus passed over the sea, at the head of twelve thousand men; but, before he could join the Roman forces, he was attacked by Enric, and defeated, with the loss of the greater part of his army; the remainder with their leader fled into Burgundy. Sidonius Apollinarius, another contemporary writer, addressed the ninth letter of his eleventh book to this same British chieftain, which, in a measure, confirms the account. This event seems to have been about the year 468. This defeat of the Britons is noticed by Gregory of Tours, but he makes no mention of their leader. Mr. Turner, in his "*Hist. Anglo-Saxon*," remarks upon this transaction, which he places in about 457,—“either Riothimus was Arthur, or it was from this expedition that Jeffry, or the Breton bards, took the idea of Arthur's battles in Gaul.” I cannot agree with the learned author that this British general could be Arthur, who, if any credit is due to the accounts we have of him, was living a century later. The transmutations that Welsh names undergo in the attempt to Latinize them, very often defy all attempts to identify them; in this instance it does not, however, appear to me to be so difficult to

recognize the person as in many others, and I have no hesitation in submitting to the consideration of the reader that Riothimus was no other than the Vortimer of Geoffrey, the Gwrthifyr of the Chronicles; for, if we divest the name of the titular prefix, *Ri*—king, and the Latin termination, and supply the initial which is dropped in construction, according to the well known rule it becomes Gothimer, differing but little from Gwrthifyr.

What became of the British chieftain afterwards, nowhere appears. Gregory of Tours mentions this defeat in a very obscure passage in the 18th chapter of his Second Book, but he has so mixed it up with several other transactions, that it seems impossible to make out at what time it happened. The Chronicle of Mont St. Michael relates it under 481, which seems evidently too late. From other occurrences recorded by different authors, it would seem to have been between 568 and 575. It seems clear that Geoffrey knew nothing of this, or he would not have failed to magnify the glory of some one of his heroes, by relating how he had been applied to by the Roman Emperor for his assistance. He had lost sight of Vortimer after his defeat of the Saxons, and so very quietly dispatched him to the other world by poison. It is more probable that he died in Gaul. After this digression, we return to Cadvan and his companions. It appears that in the latter part of the fifth century, Budic was the Emyr, or superior chieftain, of the Armoricans, and in alliance with, if not under the dominion of, the Romans. In 497, Clovis, King of the Franks, had got possession of all the country north of the Loire, including Armorica, and reduced the inhabitants to subjection. In 509 Budic revolted, was attacked by Clovis, defeated, and killed. His eldest son, Howel, and many others of the family, escaped, and sought refuge in Britain. This accounts for the first immigration into this island. This is the Howel, King of Armorica, whom Geoffrey falsely represents as bringing over an army to the assistance of Arthur, instead of seeking safety and protection, as was really the case from that hero. He is also the Howel ap Emyr Llydaw of our Achau Saint, the compilers of which, owing to the mistake respecting the father, have so mystified the genealogy, that it is difficult to make out who, out of the long list of exiles, were really brothers or contemporaries of Howel, and probably formed part of this first party, and who were not, with the exception of Padarn, father of St. Padarn, who may possibly have been a brother. Cadvan is said to have been a nephew, but from what is related of him, if in existence, could have been but an infant, and, therefore, if he were brought over by his parent, in company with his uncle at this time, he probably never returned, which

would account for his name not occurring in any lists of the saints of Armorica. Clovis, King of the Franks died in 511, and his dominions were divided among his sons. The exact limits of their respective territories is not very well defined, and it does not appear very clear whether Armorica was in the portion assigned to Childebert, King of Paris, or to Clotaire, King of Soissons, or divided between them. Howel, however, returned to his own country in 513, and made his submission, and that part of the country which had belonged to his father was restored to him. Ingomar, supposed to have flourished in the eleventh century, informs us that he appeared before Clotaire, (? Childibert) in his palace at Paris, and humbly petitioned to be allowed to possess, and peaceably enjoy, the said province, &c., which was granted to him. This return of Howel is magnified and distorted by Geoffrey of Monmouth, in his usual way, and converted into a grand military expedition of his hero, Arthur. Not quite so extravagant, but equally wide of the facts, is the representations of some of the historians of Bretagne, who would make it appear as a settlement of a vast number of insular Britons, driven abroad by the Saxons. In many of the chronicles, Howel is called Ruval, which is merely the name Howel, with the titular prefix Ri—Ri-owel contracted and softened in the pronunciation, which, however, has occasioned some ambiguity in his history. It is the same in the genealogies where he is called Howel, or Ruval, indifferently, also with the additions—Howel Mawr, to distinguish him from his son, Howel Maig, the Lord Howel, and Howel Marmazon, (Mawr Maddau,) Howel Mawr, the pardoned or forgiven, in allusion no doubt to his father's revolt against Clovis, and Howel's submission and pardon by his son. He seems to have continued steadfast in his allegiance, and is said to have attended the court of Paris in 522, and in 524 was murdered. His dominions were divided among his sons, Howel Vychan, who figures in our Achau Saint, Werroch, Cybyddon, Canao, and Maelian. Howel Vychan, if we are to believe our Achau Saint, married a daughter of Rhun ap Maelgwn Gwennydd, but his era will not admit of such a match; he was, however, the father of several of our saints. In 546 the brothers fell out, much after the fashion of Welsh Princes, who, when they had no foreign enemy to contend with, invariably went to war with each other. Canao murdered Howel, Werroch, and Cybyddon, and threw Maelian into prison, whence, however, he escaped, and turned monk. This occasioned a second immigration of the families of the murdered princes, who fled to Britain; among the exiles upon this occasion were Alan, second son of Howel Vychan,

and his son Leonaire (? Llonio Llawhir), Lleuddad and Llyneb, and five other sons of Howel, viz., Christiolis, Rhysted, Endwy, Sulien, and Derfel. Budic, son of Cybyddon, who married Anaumed, sister of St. Teilo, four of whose sons are found in our list of saints, viz., Oudoceous, Tyfei, Ismael, and Dynod. Cadvan was most probably of this party, being represented as a first cousin of Howel Vychan; and if the Cyngen of the monument be identified with the father of Brochfael, who was living in the early part of the seventh century, and contemporary with our saint, the latter must have been a very young man at this time. Another saint, whom I am unable to identify in the Welsh lists, was Tudwal, *alias* Pabutual, a nephew by the mother of Howel Vychan. Iltyd and Sadwrn appear to have come over at the same time, and if there be any credit due to this legend, the former was certainly living late in the sixth century, and Sadwrn in the seventh. There is, however, some doubt as to the relationship of these two holy personages; Sadwrn may have been a member of the College of Llaniltyd, and in that sense termed a brother of St. Iltyd's; and if, as appears very probable, he is the same person as the Abbot of Docunni, so often mentioned in the *Liber Landavensis*, he certainly flourished a generation later than his supposed brother. The country was kept in a state of confusion for many years by the conduct of Canao, who was at length killed by Clotaire I., King of the Franks, in 500. Iona, the eldest son of Howel Vychan, recovered his estates; his uncle Maelian left his monastery and took possession of his part, and seized upon that of Budic, son of Cybyddon, who was dead, and his son Tewdric, a minor; as a matter of course, these worthies were always quarrelling among themselves, or in open rebellion against the King of the Franks. Jonas was put to death by order of Childebert II., and his son Judual thrown into prison, but at the intercession of St. Samson, Bishop of Dole, was released and pardoned. He was living in 590, and was succeeded by his son, Juthael, the Ithel Hael of our Achau Saint, sometimes called Howel III., who is said to have had twenty-three children, of whom the greater part embraced a religious life, and are enrolled among the saints both in the Welsh and American lists. St. Judichael, the eldest son, on his father's death, refused to leave his monastery, and Guzalun, or Solomon, succeeded, but died without issue in 632, upon which Judichael was induced to take the government, which he held till 638, when he resigned it to another brother, Alan, and died in 658. It was after this, if at all, that so many of the sons of Ithel Hael emigrated to Wales; for I can discover none of those violent civil commotions during the lives of their

father, and brother Judichael, which could have induced them to forsake their native land. Judichael was contemporary with Dagobert, King of the Franks, to whom he did homage, and at whose court he seems to have been a frequent guest. Dagobert died in 638, or as some say, in 645, leaving two sons, both infants, and in all probability it was something that occurred during the minority of these princes, that caused several of them to retire into Wales. It is clearly a mistake in our collectors of Achau Saint, to place the sons of Ithel Hael in the sixth century; it is evident they must have arrived in the latter half of the seventh. Upon an attentive examination of the different lists, it is clear that the compilers of Achau Saint have mixed up together four generations of the family of the princes of Llydaw. The first name in the Bonedd y Saint, after Cadvan, who is represented as a grandson by the mother of Emyr Llydaw, is Christiolus, called the son of Howel Vychan ap Emyr, the title being evidently given to Howel Mawr. The next is Llonio Llawhir, called son of Alan Vergan ap Emyr, but Alan was one of the sons of Howel Vychan, who here figures as the Emyr Llydaw, and so on through the whole list. As the name of Cadvan is not found in the Armorican pedigrees, it is difficult to ascertain to which generation he belonged; if, however, the Cingen of the monument be identified with Cyngen ap Cadell, Prince of Powis, which appears very probable, and whose era is pretty well established by the recorded death of his son Brochvael early in the seventh century, which shows the father to have been living at the latter part of the sixth, it is probable that Cadvan was a nephew, sister's son of Howel Vychan, and a first cousin by the mother of Alan Fayneant, who was the father of Llonio Llawhir, and whose death, according to the Armorican accounts, happened in the year 594, and we shall, perhaps, not be far out, if we fix the date of his kinsman's monument to about the same period, still leaving it the oldest in Wales.

THOS. WAKEMAN.

HEREFORD LITERARY AND ANTIQUARIAN SOCIETY.

THE Second Meeting of the present season was held on Wednesday, March 21, 1850, at the City Arms Hotel.

Among the articles placed on the table as curiosities were a copy of *Domesday Book*, various specimens of ancient seals, and *fac-similes* of the armorial bearings of the ecclesiastical dignitaries of the See of Hereford. Among the lay seals were two belonging to the De Lacy family, who were intimately connected with the Priory of St. Guthlac;

and of Henry De Lacy, Earl of Lincoln and Constable of Chester. There was also a copy of *Pope Nicholas's Taxation*.

The Rev. E. N. BREE, the President, opened the proceedings, and expressed great pleasure in again meeting his audience on these interesting occasions.

Mr. DAVIES, Solicitor, then proceeded to read a paper on "The Hereford Priors." The three principal priories were those of the *Grey Friars*, the *Black or Preaching Friars*, and the *Priory of St. Guthlac*. Of these two are totally demolished, and little remains to record their former existence. The other, that of the *Black Friars*, is the only one which has a column left to call to remembrance these monuments of early piety.

ST. GUTHLAC.

The Priory of St. Guthlac appears to have been the oldest community of which this city can boast. The date of the original establishment is not correctly ascertained. In "Domesday Book" it is recorded as having considerable possessions, from which we may conclude that it was a community of some importance, having several demesne lordships and manors, amongst which are mentioned Thinghill, Felton, Hinton, Breinton, Dormington, Moccas, Almeley, Mordiford, Whitney, Hope, and Westhide. According to Leland this community was originally established in honour of St. Cuthbert,¹ and it is also recorded that the fraternity had a chapel east of the castle, from whence they were removed to St. Peter's Church, by Walter de Lacy, shortly after the Conquest, under the appellation of St. Guthlac's Fraternity. The ancient stalls in the chancel of St. Peter's Church are supposed to have been designed for the use of the brethren of St. Guthlac. About 1101 Hugh De Lacy (whose ancestor placed the brethren in St. Peter's Church) gave the church of St. Peter at Hereford to the church of St. Peter at Gloucester, and removed the fraternity of St. Guthlac into Bye Street Suburb, where a house was erected for their reception which afterwards obtained the name of St. Guthlac's Priory. Here it was that they became a Cell of Benedictines, subordinate to the St. Peter's Abbey at Gloucester, and so continued until the dissolution of religious houses, under Henry VIII., when their revenues were estimated at the annual value of £121 3s. 3d. Dugdale, in his "Monasticon Anglicanum," is silent as regards the Hereford Priors, with the exception of a brief notice of the Priory of St. Guthlac, the only circumstance of which he records is, that in the time of Edward II., William Irby and Thomas Burghell contended for it, the first professing to hold it of the King, and the latter of another, when the revenues were dissi-

¹ According to the "Itinerary" of Leland, this chapel was standing in his time, as he states, "There is a fayre chapel of St. Cuthbert in the east part whereof is made *opere circulari*. There were sometimes Prebends, but one of the Lacyes translated them from thence into St. Peter's in Hereford town, and that colledge was thence translated into the East suburb of Hereford, and a priory of monks erected and made a cell to Gloucester."

pated by them, whereupon the Sheriff of Herefordshire was directed to take the priory and its possessions into his hands, and to keep the same until his Majesty should order further. This mandate was dated at Worcester, 6th January, 1322. Some time after this dispute, another arose between the members of this house and those of Llanthony Abbey, respecting a sum annually claimed by the brethren of St. Guthlac; and, upon the award of the bishop's commissary, the priory and convent of Llanthony were directed to pay £10 quarterly to the Priory of St. Guthlac. This priory is represented to have been "very pleasant and large, having much land, spacious gardens and orchards, fine walks, a small rivulet running under the walls, called Eign, the buildings large and great, stately chambers and retirements, a large melancholy chapel, which, being built with many descents into it from the ground, and then of a great height in the roof, struck the enterers with a kind of religious horror." It does not exactly appear when this building was totally demolished. It was granted at the dissolution to a gentleman of the name of Ap Rice, who held the whole of the possessions in chief, upon payment of an annual rent of £8 12s. to the crown, and it continued in the possession of the family of the Ap Rices (Prices) until 1751, after which the site belonged to Mr. William Symonds, who sold it in 1793 to the justices appointed to erect a new county jail. The author of a work called the "Topographer" informs us that there existed in his time a doorway, over which was a carved figure of St. Guthlac, the tutelary saint of this priory. Of the documents and records connected with this priory, it appears that John Trellec, Bishop of Hereford, wrote to the friars a letter in which he styles them "the religious men beloved sons in Christ, the prior and convent of the Priory of St. Guthlac, in Hereford." In 1366 Lewis Charlton, Bishop of Hereford, granted a commission to the fraternity of St. Guthlac "to reconcile, after the accustomed manner of the Church, the conventual church of the Priory of Hereford, stained with the violent effusion of human blood." And, accordingly, Roger, Bishop of Llandaff, by virtue of this commission, "did reconcile the church on the day of battle, on the morrow of the exaltation of the holy cross, in the aforesaid year." This commission, which still remains in the Diocesan Registry, is dated 23rd August, 1366, from which it would appear that there had been a skirmish, in which the ecclesiastics were engaged. Leland says that "a prior was slain at the altar;" but this prior I take to allude to Bernard Quarre, who was provost or ruler of this community, and was slain at the altar of St. Peter's Church, where he was buried, though he was afterwards removed to St. Guthlac's Priory. However, of the exact cause which occasioned the observation of Leland, and the grant of this commission, there is no accurate tradition. Amongst the numerous benefactors to this priory, John, Earl of Morton, brother to Richard I., about 1190, confirmed "to the church of St. Peter at Gloucester, and the churches of St. Peter and St. Paul, and St. Guthlac at Hereford, and to the monks there serving God, that they and their men and servants should be free and quiet

for ever of toll of passage, of carriage, and of bridge tax, through all his land, viz., in Bristol, Keyrdiff, Newtown, and through all his other land, which he might sell of all his proper possessions, and which he may buy to his own proper uses." Henry de Pembridge is spoken of as a benefactor to this priory, and as the introducer of the friars into it, after they were established as a separate fraternity, upon the grant of the church of St. Peter at Hereford, in which they were some time prebendaries, to the abbey of St. Peter at Gloucester. Of the saint to whom this community was dedicated, it is said that, "when a young man, about the age of twenty-five years, despising the use of arms, in which he was very skilful, he entered upon a solitary life, in which he approved himself much by the grace of God with many wonderful signs and prophecies, but after his death the fame of his virtues shone most, when that, a year after his death, his body remained uncorrupted, working many miracles," on account of which he was canonised. The seal of St. Guthlac's Priory represents an old man seated on a low stool, and having a staff in his right hand (towards which his face is directed), and a book in his left hand. The arms were gules, a wyvern *passant*, wings displayed and tail nowed *or*, on a chief azure three mullets *or*. The wyvern was probably adopted in consequence of St. Guthlac, the tutelary saint of this priory, having, as tradition says, expelled certain demons or dragons out of the Island of Croyland, where he resided. In connexion with the subject of seals, I would draw your attention to the valuable collection kindly exhibited by our friend Mr. Beddoe, upon which I would venture to make one or two remarks. There are in this collection two seals of the De Lacy family, who appear to have been so intimately allied with the history of St. Guthlac's Priory. The impressions upon the seals represent a man riding on horseback with a sword in his hand, a device which was peculiar to laymen's seals previously to the more general adoption of coats of arms about the beginning of the thirteenth century. A circumstance which may perhaps throw light upon the history of one of the churches visited by us during the excursions of our institution last summer, viz., Moccas, is, that this priory is recorded in "Domesday Book" as having possessions at that place. Moccas was the residence of Pepian, Prince or Regulus of Gwent and Erenwe, (which comprised the district south of the river Wye, known as the Saxon Erging, or Irchenfield, and a portion of Monmouthshire,) about the middle of the fifth century. He was the grandfather of Dubritius, who established seminaries at Moccas and Hentland, (Henllan) with the view of averting the heresies of Pelagius, then spreading through the ancient British Church. It may not be improbable that the possessions, at Moccas, of the Priory of St. Guthlac, were those which the holy Dubritius had consecrated to the uses of religion, and that they were granted to the priory upon the decline of the scholastic establishment.

THE GREY FRIARS.

The college of the Grey Friars stood westward of the bridge, on the

north bank of the river, and was founded by Sir William Pembridge, in the reign of Edward III. No vestiges of its remains are now left, nor is there any circumstance on record that will enable us to unravel the mystery in which the cause of its foundation must remain enshrouded. We are informed that many persons of rank were buried within its precincts, including several of the Cornewall and Chandois family; and Leland mentions that Owen Tudor, who was engaged in the battle of Mortimer's Cross, and was afterwards beheaded at Hereford, was interred in this priory—"in navi ecclesie in sacello sine ulla sepulchri memoria."¹ Upon the dissolution of religious houses, a grant was made to John Young, of this city, for the term of twenty-one years, of a "hall called the Hostrye, with two chambers adjoining, under other chambers, being parcel of the edifice and lands of the house of the late Friars Minors in the city of Hereford, lately dissolved, and of one garden lying in one part of the said hall, and one piece of land lying between the wall of the said city and the convent orchard," under the annual rent of five shillings. The other premises belonging to the Grey Friars were leased to William Nott, and were described to be "one great hall and four chambers, lying together, under the chambers demised to John Young, and the common kitchen there, with the garden adjoining, and a bakehouse, and one stable, and a house called the gardener's, and one parcel of land there lying between the said bakehouse and stable, and the watercourse there, with the appurtenances; all which premises lie and exist within the precincts of the house of the late Friars Minors, in the city of Hereford, lately dissolved; as also of one water-mill, together with a certain pond and watercourse, and other watercourses there, within the said city, lying near the river Wye, containing by estimation one acre and a-half, late in the tenure of Thomas Baskerville; and one other parcel of land there, called the Churchyard, late in the tenure of Richard Millward; and one meadow there, with a certain circuit of land, called the Walk, containing in the whole by estimation one acre and an half, late in the tenure of Richard Steade, to the said house lately belonging, under the yearly rent of £2 5s. 8d." After the determination of these leases, the premises were granted to James Boyle, one of the ancestors of the Earl of Cork, whose progenitors settled in Hereford as early as the reign of Edward III. The situation of the priory of the Friars Minors, or Grey Friars, is noticed on Speed's map of the city, by which it appears to have been situate a short distance from the walls, between the public road leading to the Barton and the river Wye, near the spot which to this day retains the name of "The Friars."

¹ As regards the body of Owen Tudor, there appears an inconsistency amongst historians. In a work called the "Topographer," it is said that "Sir Thomas Coningsby, in digging up the remainder of the church of the Black Friars' monastery, found a vault descended into by steps of stone, in which were found two coffins of lead, the one much larger than the other. The larger was supposed to be the body of Sir Henry Penebrugge (mentioned in our observations upon the Priory of St. Guthlac) and the lesser to be the body of Owen Tudor." "They were carefully removed, and laid in the new chapel belonging to the almshouses."

THE BLACK FRIARS.

The only monastic remains in our ancient city are those of the Black or Preaching Friars, which, though they do not appear to have much attracted the notice of antiquaries, yet present one or two interesting features. So far as we are informed, the order of Preaching Friars was originally established in the Portfield, beyond Bye Street Gate, about the year 1276, under the auspices of William Cantelupe, a brother of the well-known bishop of that name. Not long after their establishment, a jealousy arose between the members of this house and the cathedral body, and after a dispute had been referred by the archbishop to Hugh de Mamecestre, in which the friars had the unfavourable side, they were removed by Bishop Cantelupe from the Bye Street suburb; and Sir John Daniel (or Dainville) presented these Preaching Friars with a piece of ground beyond Widemarsh Gate, the site of the present remains, where they commenced the erection of a church and monastery under the auspices of their new patron. Their benefactor was, however, beheaded at Hereford, for interference in one of the baronial wars, in the time of Edward II., and the work was for a while suspended. Under the liberal spirit of the times, the church and monastery were at length completed, according to the intention of their unfortunate patron and founder; and, in the reign of Edward III., the church was solemnly dedicated in the presence of the King, his son the Black Prince, three Archbishops, and many of the chief nobility of that day. This church, tradition states, was erected on the south-west side of the monastery, and had a spire. If this be correct, it is probable that it was situate on the side of the road, near which the Black Friars' monastery stood, upon the ground now known as the Hospital Gardens. Of this building the principal vestiges are some decayed walls, the remains of the prior's house, and a cross or stone pulpit, as it was originally erected for the purposes of preaching. The Black Friars' Cross is composed of six cinquefoil arches, forming an hexagon. In the centre is a pillar, supporting the groined roof of the pulpit, with an hexagonal base, on each side of which are two trefoil arches. The roof has the appearance of having been embattled, and included a dome, which, it is probable, originally contained a crucifix. The style of this cross would indicate the Early Decorated Gothic, some of whose characteristics were geometrical circles and foils; as are instanced, not only in the case of the preaching cross, but also in two windows in the ruins of the monastic building. The order of Black Friars was not subject to the jurisdiction of the Bishops of Hereford, but in the year 1351 an attempt was made, on behalf of the bishop, to claim a visitatory right, and the bishop proceeded to exercise episcopal authority over the friars. In consequence of this encroachment upon their privilege, Richard Barrets, their prior, commenced a suit against the bishop and his commissary before the archbishop, and ultimately obtained a decree to the effect—"That whereas the order of Friars Preachers, by indulgences and privileges granted from the See Apostolic, were exempt from the jurisdiction of every ordinary, and especially from the Bishop

of Hereford for the time being, or any of his ministers or commissaries, and were so beyond the memory of man, until the time of this grievance complained of by Friar Richard Barretts, otherwise called of Leominster, friar of the aforesaid order, and then prior of the same, unless by special order of the See Apostolic they were commissioned thereunto." The bishop and his commissary were thereupon cited to appear before the archbishop on the next day after the Feast of St. Fidis, and were admonished for their interference. From the number of the persons of rank who were buried within this monastery, we may infer that it was held in some degree of veneration. There lay buried here Sir William Beauchamp, Earl of Abergavenny; Sir Richard Delabere; Sir Roger Chaudois and wife; Sir Nicholas Clare; Henry Oldecastle; and Alexander Bache, Bishop of Winchester, and confessor to King Edward III., who died at Hereford at the dedication of the church. The esteem which the monks had for those who were interred within these sacred walls may be gathered from the negotiation for the removal of the body of John Hastings, Earl of Pembroke, from the monastery of the Black Friars at Hereford, to that of the Grey Friars in London, for which the brethren of Hereford received £100. A warm dispute arose between the two orders respecting the removal; but the pecuniary consideration appears to have effected an amicable arrangement. The bishop's mandate, commanding the removal of the body of the Earl of Pembroke, is a document worthy of notice. "To all the faithful in Christ to whom these present letters shall come, and particularly to the Prior and Convent of the brethren of the Preaching Order at Hereford, and other brethren of the same order within England wheresoever constituted; John, by Divine permission, Bishop of Hereford, health and sincere love to all. Know your community, that heretofore it hath been represented and declared to us that a dispute had arisen between the Prior and Convent of the Preaching Order at Hereford, and other brethren of the order of St. Francis in London, and other brethren of the same order in other parts, of and concerning the burial of the body of the most noble and august man, Lord John Hastings, Earl of Pembroke, lately deceased, and buried in the church of the said Preaching Friars, at Hereford, and that there be made his exhumation and translation from the said place of sepulture to the church of the aforesaid Friars Minors in London. Until it is received by them, let it stand agreed between the said parties. We neither wish nor intend to impede, or impugn, or oppose, the same agreement at present, or in future. In testimony whereof we have caused our seal to be affixed to these presents. Dated at our hostel in London, the 18th February, 1391, and in the third year of our consecration." Another document relating to the Black Friars' monastery is the will of Joan, Lady Abergavenny, the wife of Sir William Beauchamp, Earl of Abergavenny, already alluded to as having been buried within its precincts. This will is dated the 10th of January, 1434, in which the testatrix, after reciting that she was a meek daughter of Holy Church, and full of the Christian faith and belief, bequeathed as follows:—"I bequeath my soul to the mercy of

my blessed Saviour Jesus Christ, through the beseeching of His blessed mother Mary, and all the holy company of heaven ; and my simple and wretched body to be buried in the choir of the Friars Preachers, at Hereford, by my worthy lord and sometime husband, Sir William Beauchamp, on whose soul God have mercy. But I will that my body be kept unburied in the place where it happeneth me to die, until the time my maygne be clothed in black, my hearse, my chare, and other convenable purveyance made, and then to be carried to the place of my burying before rehearsed, with all the worship that ought to be done to a woman of mine estate, which, God knoweth well, proceedeth of no pomp or vain glory that I am set in for my body, but for a memorial and remembrance of my soul to my kin, friends, and servants, and all others. And I will that in every parish church which my said body resteth in a single night after it passeth from the place of my dying, be offered two cloths of gold ; and if it rest in any college or conventual church, three cloths of gold. Also, I devise that, in every cathedral church and conventual where my body rests a night, towards the place where my body shall be buried, that the dean, abbot, or prior have 6s. 8d. ; and every canon, monk, vicar, priest, or clerk that is at the *Dirige* at the mass in the morning, shall have 12d. Also, I ordain that, anon after my burying, there be done for my soul five thousand masses, in all haste that may, goodly. And I bequeath unto the house of the said friars, at Hereford, in general, three hundred marks, for to find two priests perpetually to sing for my lord my husband, my lord my father, my lady my mother, and me, and Sir Hugh Burnel, Knight, and all my good doers, and all Christian souls ; the one priest to sing the first mass in the morning in the same house, and the other the last mass that is done in the day in the same house, so that it be seen that there be sure ordinance made therefore, to be kept as law will ; and I bequeath each friar of the same house in special the day of my burying to pray for my soul, 3s. 4d. And I will that the aforesaid friars have a whole suit of black, that is to say, chesepyl, two tunicles, three copes, with my best pair of candlesticks of silver wrethen, and my best suit of vestments of cloth of gold, with peacocks, with altar cloths and albs, and all that longeth thereto, for a memorial perpetual to use them every year at the anniversary of my lord my husband and me." In addition to the monastery there was a separate foundation, belonging to the Knights of St. John of Jerusalem, which occupied the site of the present almshouses. Leland says, "in Widemere, on the suburb without the north gate, was an Hospital of St. John, sometime an house of Templars, now an almshouse with a chapel." This Hospital of St. John is supposed to have been built in the reign of Richard I., by whom it was given as a cell to the preceptory of the order of St. John at Dinmore. Leland called this establishment an *house of Templars*, though it is usually spoken of as belonging to the Knights of St. John of Jerusalem. This confusion may have arisen from the fact that the possessions of the Knights Templars (who were suppressed in 1307, by virtue of the Pope's bull) were, by a statute

passed in the reign of Edward II., intituled "*De Terris Templariorum*," granted to the Knights Hospitallers of St. John of Jerusalem. The ancient manor of St. John of Jerusalem, which exists to this day, extending from the town brook over Widemarsh Suburb, would imply that this commandery (as is usually stated by antiquaries) belonged to the order of Knights Hospitallers. On the expulsion of the order of Knights Hospitallers from England, about the year 1540, their property in this city became vested in the Crown, but it was afterwards restored to the knights in the reign of Philip and Mary. It was ultimately taken from them during the reign of Queen Elizabeth, and granted to two gentlemen, who disposed of the same to the well known family of Coningsby, one of whom, upon the site of this ancient commandery, erected the present almshouses, called Coningsby's Hospital.

In addition to the three Priors of the Grey Friars, St. Guthlac's, and the Black Friars, there was a Society of Nuns under the patronage of St. Catherine stationed in Broad Street, near or upon the spot now occupied by the Roman Catholic Chapel. There was a small Priory of St. Thomas, with a chapel dedicated to St. Paul, mentioned in the Commissions of John, Earl of Morton, already alluded to, with two other chapels situate without Wye Gate. On the present site of St. Giles' Hospital there was a small religious house, formerly occupied by a few of the Grey Friars, and afterwards by Knights Templars, which was granted by King Richard I. to the city of Hereford for the purposes of an hospital. In our Ecclesiastical Survey we must also notice the Chapel of St. Mary Magdalen, which stood between the cathedral and the bishop's palace, and had assigned to it a separate parochial chapelry, now consolidated into the parish of St. John the Baptist. According to a charter of Henry I., confirming the grant of certain lands to the chapel of St. Mary Magdalen, it would appear that the site of this ancient building was that upon which was erected the original Church or Monastery of St. Ethelbert.

Cambrian Archæological Association.

THE Fourth Annual Meeting will be held at Dolgellau, on the 26th of next August, and the five successive days.

On the first and last days of the Meeting the attention of the President and the General Committee will be directed towards the preliminary and other usual business of the Association; but during the four intermediate days the excursions of Members, and the reading and discussing of papers, will proceed in the usual manner.

An exhibition of objects of antiquity will be opened to Members of the Association, and to the public, under certain conditions; and any persons having articles to exhibit are requested to send early information of their intentions to the General Secretaries of the Association.

All Members intending to read, or to send, papers to the Meeting, are earnestly requested to communicate, as soon as they can, upon the subject with the officers of the Association, named below; for, otherwise, it will be very difficult to arrange the business of the Meeting beforehand.

Members having any alterations to move, or motions to make on this occasion, are requested to give notice of the same to the General Secretaries.

Among the numerous objects of interest, with which that neighbourhood abounds, we may enumerate the following:—

CELTIC REMAINS.—Fortified posts; enclosures; crom-lechau; carneddau; meini hirion, &c., on the hills between Barmouth and Maentwrog, and on the chain of Cadair Idris.

ROMAN REMAINS.—Stations at Tommen y Mur near Trawsfynydd; Caer Gai near Bala; and Pennal near Machynlleth; with the Roman roads connecting them and other stations.

EARLY INSCRIBED STONES.—The Cadfan stone at Towyn, the Bedd Porius stone near Trawsfynydd, and the Llanfihangel y Traethau stone near Harlech.

MEDIEVAL REMAINS.—(1.) *Castles*—at Harlech, Castell y Bere, &c.; and (2.) *Churches*—Cymmer Abbey near Dolgellau; Llanaber Church, Barmouth; Towyn and Llanegryn Churches, &c.

The Hengwrt Library is kept at the residence of Sir R. Williams Vaughan, close to Dolgellau.

We need not dwell on the interest and importance of these remains, in order to show that the Meeting is likely to prove one of great attraction. We will only add that the accommodation offered by the town of Dolgellau is good, though rather limited, on account of the conside-

rable number of tourists always staying there, or passing through the place. For all information upon these points, Members are referred to the officers of the Association.

Members, on arriving, are requested to apply at once to the officers for their tickets of admission, and for the general programme of the excursions and proceedings.

The names and addresses of the General Secretaries are as follow:—

General Secretaries:

Rev. JOHN WILLIAMS, Llanyinowddwy, near Mallwyd;

Rev. W. BASIL JONES, Queen's College, Oxford; or Gwynfryn, near Machynlleth.

Correspondence.

THE SCWD-WLADIS ROCKING-STONE.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—It was with much regret that I read the following in the *Freeman's Journal*, of May, 1850:—

"THE SCWD-WLADIS ROCKING-STONE.—On Sunday, the 28th ult., a number of 'Navvies,' who are now employed on the Vale of Neath Railway, wantonly overturned, by means of levers, the well-known Logan, or Rocking-Stone, which was situate near Scwd-Wladis waterfall. The stone, which is supposed to weigh about twenty tons, was balanced so nicely, that the merest touch only was required to shake it. This huge stone being a memorial of the past, and 'as old as the hills,' was highly prized, nay, almost venerated, by the natives of this picturesque portion of the country, and was also a great attraction to visitors.—*Cambrian*."

What time has not done to this venerable monument of antiquity, a set of ignorant Sabbath-breakers have effected. Is there no landed proprietor or other person of taste, to punish those fellows, and thus make an example for all others? Wales has a great right to be proud of its ancient monuments, and to take steps for their preservation. Though an Irishman, I feel a very great interest in the antiquities of Wales, they are so closely connected with those of my own country—and the Ogham inscriptions lately discovered there, are to me particularly

interesting. The interest I have taken in Welsh antiquities has become much increased since I obtained a copy of the *Archæologia Cambrensis*—which is a treasure to me. We have many of the “Rocking-Stones” in Ireland—and several still on their poize—and I do not recollect that I have heard of any of them having been so wantonly destroyed, (for such it is,) as that at Scwd-Wladis, in Wales.

If you do not favour me with a reply on the subject of this note, perhaps you will give the readers of the *Archæologia Cambrensis* some account of the Scwd-Wladis Rocking-Stone, and its barbarous overthrow.—I am, &c.,

RICHARD HITCHCOCK.

2, Trinity College, Dublin,
May 21, 1850.

To the Right Hon. the Viscount Villiers, M.P., Chairman of the Vale of Neath Railway.

MY LORD,—As the local organ of the Cambrian Archæological Association, the express object of which is to preserve and illustrate the monuments and antiquities of Wales, I trust I may not be considered intrusive in bringing before your Lordship, and the Directors of the Vale of Neath Railway, a wanton act of spoliation which has been committed by workmen in the employ of your Company, and which, I respectfully hope, will receive such notice from your Board, as shall entirely prevent similar barbarisms on your line of works.

It appears that *Sunday*, the 28th of April last, was selected by some “navvies” engaged on your line, for the overthrow of the Scwd-Wladis Rocking or Logan-Stone, weighing some twenty tons, and which for ages has remained a memorial of the skill of those who poized it so accurately, that, by a push of the hand, a nut could be cracked against the adjoining rock. This stone, so long a cherished object of the neighbourhood, has been destroyed by your workmen, not by an accident, or by necessity, but by men who deliberately proceeded to its overthrow, with crowbars and other tools. Now, my Lord, I respectfully submit to your Board, that these parties should be called upon to restore this object of so much interest, believing that, as there is *sufficient force*, you will thus prove whether there is *sufficient skill*, to re-poize this ancient logan.

Waiting the honour of your Lordship’s reply,

I have the honour to remain, &c.,

GEO. GRANT FRANCIS, F.S.A.,

Hon. Sec. for Glamorgan.

Burrows Lodge, Swansea, May 27, 1850.

To George Grant Francis, Esq.

DEAR SIR,—In reply to your letter complaining of the removal of the Logan-Stone by labourers employed on the Vale of Neath, I can assure you that the Board regret very much that any cause of complaint should be given by the labourers employed on the line, and more particularly so gross a case as this.

The earliest attention of the Board will be directed to the subject, with a view of repairing the damage. But I must observe, that the persons who committed the outrage are employed by the contractor, not by the Company.

I have the honour to be, &c.,
VILLIERS.

June 12th, 1850.

COLLEGIATE CHURCH, BRECON.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—I believe that the dilapidated condition of the ancient Collegiate Church, in the suburb of Llanfair, belonging to the town of Brecon, has been often brought before the public, and specially of late, in the pages of the *Archæological Journal*, in London; but, I confess, I cannot conceive how either the Dean and Chapter of that Church, or the Ecclesiastical Commissioners, to whom it is said to have been surrendered, can reconcile it to their consciences to let it remain a day longer in its present neglected and ruinous condition. I do not advert to the political and religious part of the question—this has been admirably done by Sir Thomas Phillips, in his lately published book on Wales; suffice it to repeat with him, that all the conceivable abuses of an Ecclesiastical Corporation seem to be concentrated in this glaring instance. We know that things at head-quarters are rotten enough just now, and that edifices more important than the Collegiate Church in question are fit to topple down on the heads of those who are undermining them; but, be this as it may, and whether the Dean and Chapter have individual consciences or not—as a corporation of course they have none—a mere feeling of shame ought to move them, as men of education and taste, not to leave such an accusing witness crying out against them.

Will they do anything toward repairing and preserving this fine old building, with its valuable tombs?—I trow not; of this we may be perfectly sure.

I therefore think that, setting aside all hopes of good from the Dean and Chapter, and the Ecclesiastical Commissioners, the laity of the county and town should take the matter into their own hands, and restore it, *nolentes volentes*.

It would require £300 to put it into complete repair as it now stands—not a farthing more, whereas, for £600 it might be enlarged, and converted into a church fit for parochial use. I speak professionally, and pledge myself to these sums.

Now, Gentlemen, were I the member for the county, or the owner of the estates of the Tredegar family, or the proprietor of only one out of many beautiful seats that are not far from Brecon, I would do this *at my own expense*! I should be called a fool, no doubt—all people who are generous and disinterested are fools. Poor Liston used to say, in one of his characters, that he would never do a good-natured thing again. Well, then, 'twould be a piece of folly; but, to the county member, 'twould be worth from fifty to an hundred votes; the Tredegar people would not lose by it; there is not a single gentlemen, out of some score in Breconshire, who would be deprived of a single bottle of claret by it; and as for the individual who should do it, we think with Sterne, that the same angel who blotted out something from Uncle Toby's account, would be very likely to have another tear to spare even for this restorer's trespasses!

Why should not even the good folks of Brecon themselves be up and doing? They are as good a set of people as you will find anywhere in Wales; the town prospers more or less; and I will venture to say that £300 can be raised in the town and county, maugre the bad times, within a month, for such a purpose.

I give this advice, and throw out these hints, quite disinterestedly; for, though I give a professional signature, I do not want the job myself. I will at once say that the gentlemen who are now so successfully restoring the Cathedral of Llandaff, and whom I never had the honour of knowing, should be entrusted with the works.

The Collegiate Church is of the thirteenth century, of good detail, especially in the interior, and contains some valuable incised slabs, careful rubbings of all of which, (as well as in St. John's Priory Church,) have been taken by a professional friend of mine, and are now deposited in the Museum of National Antiquities established by the Royal Institution of South Wales, at Swansea.

I really do hope that this notice may catch the eye of some gentlemen connected with Brecon. I have no hopes of the Clerical Corporation, nor of the Ecclesiastical Commissioners, but I have of the laity—they have still some good feeling and generosity left, I believe. As it is, Brecon people ought to be aware that the condition of this church is a *disgrace* to the town; and that whatever traveller of taste passes through their locality does not scruple to say so.

I will subscribe gladly myself to a fund for this purpose, though I am only,

Gentlemen,
Your obedient servant,
AN ARCHITECT.

London, June 1, 1850.

CONSERVATION OF ANTIQUITIES.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—The judicious selection by the members of the Cambrian Archæological Association, at the Gloucester Meeting, of the principal Museums in the Principality, and its Marches—viz., that of the Royal Institution of South Wales, at Swansea, and those connected with the several Natural History and Antiquarian Societies at Shrewsbury, Caerleon, and Caernarvon—as safe places of deposit for our National Antiquities, will, I trust, be the means of rescuing from oblivion, if not from utter destruction, many relics of the Celtic, Roman, and early British periods, which will more fully illustrate the manners and customs, and furnish additional subjects for the study, of those races, who, in succession, have peopled this island.

The interest which is now awakened in many parts of the kingdom for the conservation and study of antiquities, will, I hope, be fostered by those who have it in their power to contribute, from their respective libraries and cabinets, objects of value connected with archæology; so that our museums may possess attractions alike to the antiquary and to the public, and also be made available, under proper restrictions, to those who are desirous of studying these subjects.

The members of the Cambrian Archæological Association will rejoice to hear, that the spirit of conservation for antiquarian remains is beginning to manifest itself amongst the middle and working classes, and that, in many cases, where there formerly existed a disposition to hoard or destroy, now, happily, instances are not wanting to show that there is a tendency to preserve.

My official connexion with our Museum, at Caernarvon, has given me ample opportunities of witnessing this very desirable result. A summary of some of the late donations to this Institution, together with the names of the class of persons who were the donors, will be the best illustration.

Several professional gentlemen have presented six silver British coins, of Edward I. and II., Henry IV. and VI.; also, eight valuable copper ones, including one specimen of gun-money, (James II.).

Four tradesmen have presented ten Roman coins, chiefly silver, of the following Emperors,—Gordianus, Carausius, Numerianus, Constantine, &c., besides some silver pieces of Richard II., all found in this neighbourhood.

We may also enumerate several donations of the like nature from farmers; nor are the gardeners behindhand in supplying a full share. From one, we have received a well preserved and valuable coin of Vespasianus, (Legend—JUDEA CAPTA).

A joiner has presented a beautiful silver coin of Edward IV., having a royal distinction of the House of York, the rose, on either side the neck of the bust, and the amulet and rose on the breast. This coin was found by him when splitting a piece of old oak.

A watch-maker has presented an elaborately-worked and richly-gilt hilt and shaft of a dagger, found in an old wall, on a farm near Bangor.

I have also to add another interesting donation from a captain connected with this port, viz., five Roman coins, of a very early period. These coins have hitherto baffled my ingenuity to decipher, even with the aid of Akerman's work on Roman coins. By the assistance of the same eminent numismatist's work on the "Illustrations of the Narrative Portions of the New Testament," I have been able to decipher one that is most interesting, (given by the same person, and found in this locality,) belonging to the ancient Tyrians, a drawing of which, I append.



Obverse—Head of Hercules, with a full beard.—(Akerman's drawing is beardless.) Reverse—An eagle standing erect, and clutching either a trident, or a thunderbolt. Query—What legend is attached to this beautiful type? Inscription, as far as can be traced, is—

Κ . . . Ξ . ΟΥ ΤΥΡΟΥΙΕΙΑ Ξ

I am not aware of any coin belonging to Tyre having been found, at any former period, in Wales. Can this possibly be a relic of those renowned voyagers, the Phœnicians, who traded

to this country for tin? My knowledge upon these subjects is limited, but probably some learned antiquary can easily show, that this coin supplies corroborative evidence to prove that those ancient navigators traded with this part of the world, at a very early period.

I humbly and respectfully submit this brief notice to your readers, with the view of inducing parties to become more active conservators of our national monuments and remains of antiquity; and, I trust, this will be the means of bringing more able advocates into the field, so that the feeling which is now going on in favour of antiquarian researches, may be followed up by corresponding exertions on the part of those who are well versed in the subject.—I am, &c.,

JAMES FOSTER.

Caernarvon, May 20, 1850.

OGHAM CHARACTERS, &c., IN MERIONETHSHIRE.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—Referring to the last number of the *Archæologia Cambrensis*, p. 155—your correspondent will oblige me if he will state where, in the vicinity of Llanbeder, is an upright stone bearing Ogham characters. Close to the village of Llanbeder, in a field to the left of the Harlech road, are two *meini hirion*; but, not expecting to find characters upon them, I have never closely examined these stones.

Mr. Cliffe and Mr. Roberts are correct in their suspicion that habitations and fortifications are to be traced on the slope of the hills to the seaward, near Cors-y-gedol.

On the heights near Ceilwart is a British encampment, in tolerable preservation, and near it some of the *cyttiau*, so commonly found in or near ancient fortifications.

At Berllys is another encampment, but I am inclined to assign a much later date to it than to that last mentioned. Berllys is said to be a corruption of *Osber Lllys*—the palace of Osber or Osborn—a scion of the Geraldines of Desmond, who, emigrating from Ireland in the thirteenth century, and settling here, was ancestor to the family of Vaughan of Cors-y-gedol, now extinct; and there is certainly something about the fortifications at Berllys leading to the impression that the tradition of its having been the residence of Osborn may be correct. While upon the subject of antiquities in this neighbourhood, I would refer to the very interesting remains at *Gwern y Capel*, near Llanenddwyn—(see Ordnance map). There are here, the remains of a church or chapel, with the enclosure to its cemetery, the former of which,

to the best of my recollection, is not more than from twenty to thirty feet long. Little beyond the foundations exist, and there is not even a tradition as to the time when this chapel became desecrated. It is certainly worthy of a very careful examination. I am inclined to suspect that it is one of the early British churches of this district, and perhaps may rival Peranzabuloe in antiquity.

None of these antiquities are mentioned by Pennant, or any other author.

Close to the rill which empties itself into the sea below Ceilwart, upon the shore, is an inscribed stone, the letters upon which, until a rubbing has been made of them, are hardly observable. In Pennant's time this stone formed a footbridge over the rill, and he read the inscription upon it, "*Hic jacet Calixtus Monedo regi.*" The words *Calixtus Monedo* are, in a rubbing, very legible; but neither Mr. Westwood nor myself can make out the succeeding word to be *regi*, nor can find any trace of *hic jacet*.

I have read with much interest Mr. Cliffe's notice in your Number for October, 1849, p. 321, of other antiquities in Merionethshire; but he appears to have overlooked, in the district he explored, the very interesting encampment called Castell y Gaer, to the south of the village of Llwyngwrl, and very near that village; nor does he notice that very large tumulus called *Tommen Edreiniog*, upon the Talybont farm, close to Dysynny bridge. I would recommend for Mr. Cliffe's examination, that interesting group of antiquities in the neighbourhood of *Llys Bradwen*, and near the mountain road from Llanegryn to Dolgellau. They consist of a circle, *meini hirion*, and *carnedd*, besides the foundations of the *Llys*, the residence of Ednowain, chief of one of the fifteen tribes of North Wales.

Referring again to Mr. Cliffe's communication, I can, I think, assure him that the Llanegryn rood-loft was *not* brought from Cymmer (Vaner) Abbey. The remains of the church at Vaner are many feet wider than Llanegryn Church, and the moulding upon the supporting beam of the rood-loft stops, on both sides, where the beam is inserted into the walls.

The remains near *Llys Bradwen* have, I fear, been much injured since last I saw them. *Enclosures have been made in the neighbourhood!* Within my recollection some stones of the circle, and a portion of one of the *carnedd*, have been carried away, and what has been done since my last visit to the spot, I can only *fearfully conjecture*.—I remain, &c.,

W. W. E. WYNNE.

May 27, 1850.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—In your Second Volume, p. 184, is a communication with the signature of "Balaon," on the subject of the *Euëggulthen*, or Ancient Welsh Version of the Gospels, and reference is made to Browne Willis' "St. Asaph," App. xxii., pp. 54, 55. My copy of the "Survey" by Willis bears date 1720, and does not contain the translation of the Archbishop's circular. Perhaps "Balaon" will communicate the date of the edition from which he quotes.

I remain, &c.,

J. M. T.

June 5, 1850.

CONWAY.

To the Editors of the Archæologia Cambrensis.

GENTLEMEN,—On going through Conway the other day, I was particularly struck with the neat appearance of the tubular bridge, and its charming stone-coloured tint, as compared with the dingy blackness of the castle and the town walls. By the way, the castle is only a mushroom. King Edward's architect was a fool to Stephenson. Pray, Gentlemen, would it not be much better to open a subscription for plastering the walls of the castle, or at least for whitewashing them to match the bridge? I understand that at Tenby they have recently whitewashed the church, to match the houses in the street, and why should they not do so in Conway? I am glad to find that they have taken down some old lumbering timber houses in the middle of the town, and are going to replace them by handsome new shops. These old houses were nasty, papistical-looking things, to say the best of them; they savoured rankly of aristocratical supremacy;—there was not an atom of "progress" about them;—I am thoroughly glad these gloomy old things are gone. What a blessing it would be if they would only pull down the town walls, and build a tidy row of cottages, rent-free, for the "intelligent masses," with their materials!

I remain, &c.,

A LOVER OF IMPROVEMENT.

P.S.—There are two or three more old houses remaining in Conway; it will be their turn next, and then it will be a decent town.

Miscellaneous Notices.

PENNAL, MERIONETHSHIRE.—It is highly desirable that, previous to the Dolgellau Meeting, some members of the Association should carefully examine the site of the Roman station, at Pennal, on the Dovey, and personally inspect, and walk over, the line of road leading up to, and across, Cadair Idris.

PEMBROKESHIRE ANTIQUITIES.—We are glad to learn, that a systematic survey of the antiquities of this county is now going on, under the direction of several members of the Cambrian Archæological Association, who are well acquainted with the localities; and fully able to bring to the task the indispensable qualifications of Archæological knowledge, and professional experience. We cannot, however, hope to see the fruits of it for some time to come; a work, to be done well, should not be hurried.

STRATA MARCELLA, NEAR WELSHPOOL.—A member of the Cambrian Archæological Association is now collecting documents, towards compiling some account of this abbey, not one stone of which now remains above ground. Members of the Association, and antiquaries generally, are requested to communicate what they know upon this subject, to the editors.

OFFA'S DYKE.—Our readers must excuse, for again earnestly requesting them to verify, if possible, Mr. Archdeacon Williams's valuable suggestion, that Roman roads can be found cutting through the Dyke, and therefore proving its existence before the subjugation of the island by the masters of the world. Careful distinction should be made between *Roman* and *British* roads, in this instance—the latter being of frequent occurrence in Wales, and being sometimes mistaken for the former.

NOTES AND QUERIES.—This work goes on capitally; we recommend everybody to take it in, to read it, and to contribute to it.

EXHIBITION OF ANTIQUITIES IN LONDON.—The exhibition of objects of antiquity, made in the rooms of the Society of Arts, in London, under the direction of the Archæological Institute, is one of the most interesting we ever witnessed. The Queen's cups, and articles of plate, the ivories, and some very choice articles of Greek and Roman productions, bronzes, &c., struck us as the finest we had ever seen of the kind, at least in this country. The book of authority upon it will be Mr. Franks's catalogue; it should be bespoken at once. It is a great pity that this exhibition should be closed so soon.

Reviews.

CAMBRENSIS EVERSUS. Published by the Celtic Society of Dublin.
Vol. I. 8vo., 1848.

This is one of the publications of a learned society in the sister island which promises to do good service in the cause of national archæology; and it reflects no small credit on that body for the elegant, or rather sumptuous, manner in which it is turned out. Whether for typography, or editorial taste, or for the admirable frontispiece by our friend and fellow-labourer Hanlon—a *chef d'œuvre* in the way of wood engraving—we have not seen a publication which confers a greater character of style and professional ability upon any society. The contents of the volume itself are more valuable to an Irish reader than to a Welsh one; for the work, while designed as a refutation of statements made about Ireland by Giraldus Cambrensis, contains, both in the body of the text and in the notes, a vast amount of local and historical information of considerable interest to any one studying the troubled annals of the Emerald Isle. We would recommend it, on this very account, to the notice of our readers, whether in the Principality or out of it; and, in going through its pages, we have ourselves learnt many circumstances referring to Ireland which were entirely new to us, and of which we should have been sorry to have remained ignorant.

But there is one point of view in which this book cannot fail of being peculiarly attractive to several of our brother antiquaries. At the Cardiff Meeting of our Association, in 1849, a casual and acute remark of Dr. Todd's, about a cromlech, was sufficient to draw forth not only abundant comments at the time, but also a great amount of interesting and—what is exceedingly rare—most good-tempered controversy since that period. Indeed, one of the most learned of our members, the Venerable Archdeacon of Cardigan, has already printed his *fifteenth* or *sixteenth* letter on the subject;—probably there may be even yet some other

“scriptus et in tergo et nondum finitus Orestes,”

—and Dr. Todd has still got to reply. Now if one single sentence from a learned Irish antiquary was sufficient thus deeply to excite the energies of Cambrian archæologists, what will be the result when they find another Irish antiquary (not less learned, it would appear, than our excellent friend, the Secretary of the Royal Irish Academy, backed, too, by the whole Celtic Society of Dublin, who have now given this edition of his *magnum opus*) writing a whole volume against a Welshman of former days,—calling him all manner of hard names,—showing him up as a man *nullâ fide*,—abusing Merddyn (!) and sharpening the sting of his observations by the very title of the book, “*Cambrensis Eversus*”—*Ab Hibernico? O nefas infandum!*

We put it as a matter of calculation—an archæological rule of three, in fact—if one sentence of Dr. Todd's can produce sixteen letters, what will one volume of Dr. Lynch (that is the unfortunate man's name) produce? Multiplying the second and third terms together, and dividing by the first, we have arrived at the following solution:—Dr. Lynch *multiplied* by the Archdeacon of Cardigan, and *divided* by Dr. Todd, will equal sixteen volumes folio, + an appendix. Our Association will have enough to print out of this probable controversy for the next twenty years!

To begin the same. It appears from this work that Giraldus Cambrensis—hitherto regarded as one of our brightest luminaries, albeit more of a Norman than a Celt—went to Ireland so long ago as the year 1185 on a "Government Commission," and that on his return he actually did, with what Dr. Lynch calls a malicious intent, compile a regular *Blue Book* against the whole Irish nation. The report of this commissioner who, it is strongly suspected in Dublin, was sent into Ireland purposely to "get up a case" against the Paddies, was *not* laid before parliament, for an excellent reason; nor was it printed, for another equally good reason, until long after the rev. commissioner's death; and even then it would not have appeared, had it not been for one Camden, a musty old antiquary, who would pry into things that did not concern him. We learn all this from the opening of the book:—

"Giraldus Cambrensis, having visited Ireland in the year 1185, in the train of John, son of King Henry II., composed, during the three following years, a 'Topography,' and, before the year 1190, a 'History of the Conquest of Ireland;' so that both works were probably given to the public in or near the latter year. The virulent calumnies levelled against the Irish, in these productions, drew down some censure on the author immediately after their publication, as himself bitterly complains. But, after his death, the works, being only in manuscript, lay mouldering in obscurity, the food of moths and worms, and were not in circulation, until, in an evil hour, they were published by Camden, in the Frankfort press, in the year 1602."—pp. 93, 95.

Let it not be supposed that Dr. Lynch takes all this quietly. The following is a specimen of how he pays Giraldus off:—

"Is it not evident, then, that Giraldus was not mild but turbulent, fomenting so great disorders by his injurious attacks on others; not a man of probity, but of infamy; with the foul stain of so many superstitions on his soul; not pure, but corrupt; imbibing copiously falsehood and wickedness from Merlin's most polluted books; not a man of sense, but a mere simpleton, led astray by every flimsy breath to believe in dreams; not a good but a wicked man, preferring the rites of paganism to the conclusions of theologians; not inoffensive, but most offensive, straining every example, and torturing that most inappropriate allegory of the wolf into an occasion to brand his calumnies on the whole Irish nation; not prudent, but most imprudent, quitting the high road of truth for the black recesses of divination."—p. 365.

We see evidently that the great Agitator of a late day was only a poor hand in the vituperative line; and let it be observed how adroitly a side-shot is fired at another Taffy, Merddyn, (or Merlin,) as the abuse proceeds. No commissioner of recent times has ever been handled more roughly by the Cambrian press than has this Archdeacon of

Brecon of the twelfth century. There has been another Irishman abusing the Welsh too. Only read this note from p. 96:—

“White, in his preface, which was written shortly after 1602, complains that Leland, *Lhwyd*, and especially Camden, extolled the authority of Giraldus, and copied his calumnies,” &c.

Observe how slyly the name of good old *Lhwyd* is lugged in—of him, one of the patriarchs of Welsh antiquaries; as for the other two names, they belong to sanguinary Saxons—let them take care of themselves.

But it appears that others had been tainted by Giraldus, for when Lynch declares that he comes forward to repel the shafts of calumny levelled against Ireland by “the arms, if not of eloquence, at least of reason,” the Editor subjoins two notes, which, being curious, we copy:—

“This complaint is expressed not inelegantly by Sir William O’Kelly of Aghrim, Professor of Heraldry in the College of the Nobles, Vienna, Aulic Counsellor and Poet Laureate to the Emperor of Germany, 1703:—

‘In somnis me nuper Hibernia noctu
Defloratæ instar Deæ virginis, ora, genasque
Fœda, sinu lacero, sparsis sine lege capillis,
Vix ægris ducens suspiria lenta medullis,
Aggressa est, crebris singultibus obruta, ut ægrè
Vix ea verba dedit—
Non perisæ satis ferro: minùs opprimor armis
Quàm calamis: vitam tantùm cum sanguine miles
Sed decus et famam, nomenque et quidquid honesti
Gessimus, hoc admittit scriptor. Cum nomine Scotus
Gesta sibi attribuit, Sanctorumque examina: famam
Denigrare Anglus non sistit.’—p. 3.

David Rothe, Bishop of Ossory, in his notes on Jocelyn’s Life of St. Patrick, *Messingham*, p. 120, also complains that Botero, secretary of St. Charles Borromeo, and other continental writers, had copied the calumnies of Giraldus, “that the Irish were unhospitable; that there were no bees, and few birds, in Ireland,” &c., &c.

“White also disclaims all bad feelings:—‘Let it not be supposed that, in my censures on Giraldus and his kindred, I am urged by bad feeling towards them or their descendants, or the other English, who, by order of the Kings of England, occupied, during nearly 440 years, the towns and chief ports, and the richest and larger portion of Ireland, for, though I am Irish, I am descended not from the old Irish, but from the English who accompanied Henry II.’”—pp. 108–111.

At p. 111, Dr. Lynch describes the plan of the work as follows:—

“After a few preliminary observations, I prove that Giraldus has not the qualities of a good historian; then I dispose of the faults which he finds in the Irish soil and climate; next, I rebut his calumnious charges against the Irish people, princes, and kings; afterwards, I answer his licentious invective against our prelates and clergy; finally, since heaven itself was no asylum against his tongue, I follow him, and examine his blasphemous assaults on our Irish saints. This order, however, is not invariably observed. Into whatever wilds or thickets his rambling and repeated digressions stray, thither my pen turns and pursues him. The pilot does not always keep the helm straight for the intended track, but often humours the tide, and often bends his sails for whatever port wind and weather may permit, in the hope of thence making the destined port. I must endeavour to imitate the prudent helmsman; and should you find anything out of its place, remember that I am in pursuit of an antagonist through trackless wilds and byways.”—p. 111.

There are not less than thirty-two chapters in this book, some of the

titles of which, taken at random, will show how sorely the Archdeacon gets handled by the Doctor:—

“Chapter VI.—Giraldus was subject to many vices, utterly repugnant to the qualities of a historian. Chapter VII.—Giraldus indulged in false and extravagant panegyric of himself and his friends, and in unbridled and calumnious vituperation of such of his countrymen as were his enemies. Chapter XI.—Vain attempt of Giraldus and others to detect matter for censure in the habits of every age and sex in Ireland, and in some Irish customs. Chapter XV.—False and malignant assertion of Giraldus, that the Irish people lived by beasts alone, and like beasts, and that they neglected agriculture. Chapter XVI.—A torrent of invectives vainly discharged against the Irish by Giraldus; his most calumnious assertion that the Irish were unacquainted with the rudiments of faith. Chapter XXI.—Character of the Irish, illustrated from the lives of some kings, bishops, and other illustrious men, who flourished about that period, which has been defamed by the filthy calumnies of Giraldus. Chapter XXXI.—Shameful and sacrilegious invectives of Giraldus against the whole ecclesiastical order, the Church militant herself, and even against the Irish saints.”—pp. 85, 87, 89, 91.

The title of Chapter XXV.—“Statement of other arguments which detract considerably from the authority of the aforesaid *Bulls*”—caught our eye, as we glanced indignantly over these pages; and we thought we had come upon some sure vestiges at last of the origin of Hibernian absence of mind, mistakes, &c.; but, on looking back, we find the author attributing said *Bulls* to two of the successors of St. Peter.

At p. 233, Dr. Lynch proves, *more Hibernico*, that Giraldus was an ass, for asserting that Ireland had been *conquered* by England. “As the Irish,” he says, “never conformed to English laws, language, or dress, I am at a loss to know how their voluntary submission can be with truth called a conquest. There is no evidence to prove that the Irish were conquered by the English.” And, in the same way, the soldier who cries for quarter on the field of battle is not conquered—he only submits more or less voluntarily! Now did Edward I. conquer Wales? On Dr. Lynch’s theory, certainly not!

If the above fails to excite the ire of some of the more patriotic among our readers, let them digest the following:—

“Giraldus’s authorities are drawn from an inauspicious source, a fountain infected with the poison of lies. The river must retain the taint of the fountain from which it springs. Now Merlin’s books have been objects of general ridicule, contempt, and execration. They are on the Index of works forbidden to Catholics; and yet he, not only a Catholic, but a respectable theologian, did not hesitate to pore over their contents, and give them the authority of his name. Many passages in his works are—I will not say ornamented, but—defiled with an ill-odoured wreath of extracts culled from Merlin, which he has strained his ingenuity to distort, by ‘interpretations,’ into wrong meanings. He has thus laboured to give respectability to works which he should rather have consigned to the flames, had he not preferred indulging the rash propensities of his own judgment to the example of those who had ‘followed curious arts, [but] brought together their books and burned them before them all.’ If he saved Merlin from the flames, ought not his own books be consigned to the fire? Is the poison innocuous because Giraldus’s pages are impregnated with it? It were well for him that he had followed the example of the magician who was converted by St. Augustin, ‘and who brought those books to be burned, which would have burned himself, that by committing them to the fire, he might secure a place of rest for himself!’ It was fortunate for Giraldus that he did not live in the reign of Vitellius. It is

not his books only, but his life that would be in danger, had he evinced such partiality for the sorceries of magicians; for Vitellius bore so mortal a hatred to soothsayers and mathematicians, that not one of them, when brought before the tribunals, ever escaped with his head.' But though the terrors of the scaffold could not exorcise Giraldus's propensity, the oracles of God himself ought to have reclaimed him. They announce that 'the soul which turneth away to soothsayers or magicians shall die the death;' and 'neither let there be found among you one that consulteth Pythonic spirits, or fortune-tellers.' Their royal dignity itself could not secure impunity for Saul or Ochozias; the former consulted the Pythoness and was slain; the latter turned to Beelzebub, and died. It is truly astonishing how a man, who was a respectable theologian in his day, could have forgotten those things."—pp. 349, 351.

And as a good genealogical and philological pill to work up the whole, let them swallow this:—

"In Orgallia primi ordinis nobiles fuerunt O'Carbhallus O'Dubhdara, O'Laigrnenus, et Macmahonius; O'Flathry nonnunquam supremus Ultoniæ rex; O'Floinn et O'Donellan domini Tuirtriæ; O'Harc [h-Erc] in Ubhfiachrachfin, O'Gridan dominus de Machaire; O'Haodha in Fearaibhfarmleigh; O'caomain Mwigheamne dominus; O'Machen Mughdornie dominus, O'Hir et O'Hanluain duo domini de Oirthir: O'Coscrídh dominus de Fearraois O'Hionrachtaídh dominus de Vameithmachá; O'Baoighellan Dartriæ dominus; Muntirtathleach et Muntirmoelduin dynastæ [et Lurg], Mactieghearnain in Clansfearghulá; O'Flanagan dynasta de Tuathratha, Macgillefinnen dynasta de Muntirpedochain, Macgillemichil dynasta de Oconghaile; Muintirmoelruann et O'Heagní duo domini de Farmanagh; Mackinaoth dominus de Triuchehead, O'Cormac in Ubmhmaccarthin; O'Garbith in Ubhbrassalmachá; O'Longain, O'Duibhdamhny, et O'Conchobhar in Ubhbrassail occidentali [O'Lorcain in Ubh Brassail orientali]; O'Heagny in Clancarná; O'Donnellus et O'Ruadagan duo domini de Uieachach; O'Dubhtírius in Clandamhin; O'Melchroibhe in Claudiubhsinaigh; O'Lochnain in Mogdomá minore, O'Hanbith in Ubhsain, Maguirus in Farmanach; O'Colgan et O'Conceill in Ubmaccar...in."—pp. 244, 246.

Now we do not pretend to know how far this book of the Celtic Society will be allowed to remain unanswered by those among our fellow-countrymen who have leisure for writing; but thus much we will ourselves declare—(here let our readers give us credit for some Homeric imprecation or other)—that if ever we meet with any members of the Celtic Society on the stormy coast of Pembrokeshire, near that little rill above which rises the ancient Castle of Manorbeer, built by the family of Giraldus, inhabited, and even described, by the Archdeacon himself, and where, on the lone hillside, yawning downwards into the sea, are chasms made by old Oceanus in his wildest mood, hundreds of feet down, wet and dripping with the salt spray—places incredible, unimaginable—where the sea-gull hides her little ones, and the Nereids bathe their glaucous limbs by the pale light of the moon; and, not far thence, stands a cromlech, worthy of a score of letters in itself—for the gods call it a cromlech, but men style it *Coetan Arthur*—if ever we meet any of the Celtic Society there, we will invoke the manes of Giraldus—shivering and cowering uncomfortably every night amid the mouldering towers of Maenor Pyrr—and we will ram, jam, and cram some of them down the fathomless crevices aforesaid, while at the rest we will whirl, hurl, and curl the venerable cromlech itself, burying them under its enormous weight wheresoever it may light upon their wretched remains! The ghost of

Giraldus is consigned to his own old castle, as is well known; as for the spirit of Lynch, we know of a certain *Troll Du* that will suit him exactly.

Meantime, what shall we do with the book itself? Why, simply this: we have only skimmed it over, and dipped into it more or less; now we will read it through carefully; we will have it bound; we will keep a special place for it on our shelves; for the next three or four years it shall "lie upon the table," inasmuch as we feel desirous of getting up some Irish History, and this seems to us, of all others, the very book to go through: and we will *not* lend it to any of our friends for, two good reasons—one, that they had better subscribe to the Celtic Society themselves, and get a good guinea's worth annually in return for their tin; and next, that whoever opens this volume would be likely to retain it so long that its return might become problematical.

THE BOOK OF NORTH WALES. By C. F. CLIFFE. 1850. 12mo.

We are precluded by a feeling of delicacy from saying all that we think about this book, inasmuch as its author is such an active member of the Cambrian Archæological Association, and such a frequent contributor of information to our own pages. Independently of this, however, or of one of our editors having communicated to him a few MSS. notes, he has had the kindness to acknowledge his obligations in a manner far more complimentary than was deserved; and in so far has not only tied up our tongue, but has well nigh dried up all the ink in our editorial pen.

Begging however our readers to subtract from Mr. Cliffe's book all that may be considered personal to ourselves, we do not hesitate to say that this is *the* book of North Wales, and not only so, but that it is the *best* book, next to Pennant, and for the following reasons:—The author is a man of exceedingly picturesque and poetical sentiment; he not only sees fine scenery and admires it artistically, but he *feels* it poetically; he can trace the grand, and solemn, and soft, and soothing voice of nature, speaking eloquently from all her works; he can commune with the mountain top, with the torrent, the lake, and the storm; and he can tell all this to his readers, and point out to them what to see, and what to do, if they would realize impressions such as his own. Very few persons are competent to write a good topographical book; very few are able to form a thoroughly good *compagnon de voyage*, such as our friend and fellow-labourer has here concocted. Most of the guide books on Wales hitherto published have been made up of the most second-hand and trivial, often of the most erroneous, details; few antiquaries, competent to handle this subject, have essayed to act as guides through Wales. Mr. Cliffe has done so, however, and done it most successfully and agreeably. He has shown himself quite up to the level of the most recent researches of historians and antiquaries; he has given evident proofs of being an artist; and as

for his piscatorial knowledge and practice, he and his friend and companion, the Rev. G. Roberts, another Welsh antiquary, pretty well known to our readers, should be put down as the Izaak Waltons of Cambria for ever after.

A vast deal of the rubbish of former guide books, and of professed Histories of Wales, is removed by this book, and we have in it—as in its companion for South Wales—a large body of local history and tradition, (Welsh tradition *is* worth something, be it remembered,) accompanied by acute and correct æsthetical remarks upon all places and objects of note throughout the six counties.

We wish the book had been much larger—or, rather, we should like to go along with the author over much of the ground he has described, and extract more than his pages can afford from his stores of honey; but probably he had an eye to the knapsack of the tourist, or else to his pocket. And yet 'tis only five shillings! If a tourist cannot afford this, he is not fit to be admitted on the holy ground of Cambria's mountains.

We particularly recommend our readers to look to what Mr. Cliffe has brought together about Snowdon, and Western Merioneth, as specimens of his skill in giving new information, and in selecting the tit-bits of former describers. But, in fact, all through the book, the traveller will find ample materials to repay his curiosity.

Of the illustrations we are not allowed to say much, for a very obvious reason; but two we can without any false delicacy praise, for they are *new* to us—we mean the admirable sketches of Snowdon and Llyn Idwal—the *best* and most faithful wood-cuts of their respective subjects yet produced. As we know the localities “as well as our pockets”—to use a Gallic phrase—we can pronounce thus confidently.

Unfortunately Mr. Cliffe has printed his book at some Saxon press or other, hence his proofs have been read by persons not sufficiently skilled in our dear native tongue—that tongue in which Adam made love so successfully to Eve—and the consequence has been several typographical blunders. Mr. Cliffe was seriously ill at the time, and unable to conduct the operation himself, otherwise they would not have occurred. Before he brings out his new edition—for we hope that this *first* one will disappear early in the summer—let him send his proofs to certain warm friends of his amidst our misty vales, and as they sit on the moss-grown bank, meditating on the prowess of Hu Gadarn, or dreaming along with Taliesin, they will correct them for him, and render them immaculate.

SPECIMENS OF INLAID TILES, HERALDIC AND GEOMETRICAL, FROM NEATH ABBEY, GLAMORGANSHIRE. Published by the Committee of the Neath Philosophical Institution.

The abbey which is illustrated in this work was one of the most considerable in South Wales, and is already known to our readers through the researches of George Grant Francis, Esq., Local Secre-

tary to the Association for Glamorgan. It consisted of numerous buildings, and in particular of the conventual church, which shows by its ruins that it must have been an edifice of great architectural importance. Besides the church, there are also the remains of a large manorial residence; and the whole forms a pile of ruins attractive from many considerations. We believe the members of the Neath Philosophic Institution are making excavations among these ruins, and are taking steps, with the concurrence of the noble owner, to secure the venerable pile from further degradation—an admirable example, which we would willingly see followed in other parts of the country. One portion of their discoveries is given to the public in the work now before us, and much light is thereby thrown, not only on the local history of the county of Glamorgan, but also on the state of art at the time the abbey was completed. The prevailing style of architecture observable in it, though of a period of transition, may be called DECORATED—Early, rather than Late. The tiles which supply the principal illustrations of this work evince great taste and beauty of design to have existed at the time of their composition. There are only a few architectural details of any value remaining in the abbey, but what there are have been recorded in the pages of this volume. Three excellent sketches by Mrs. Vivian, full of true artistic taste and *savoir peindre*, seem to convey a correct idea of the buildings, and their general effect; added to which there is a large ground-plan of the church itself. The whole is admirably executed in chromolithography, by Schenck of Edinburgh, from the drawings and measurements of Mr. Egbert Moxham, architect, of Neath. The accounts of the heraldic bearings are from the accomplished pen of the Rev. H. H. Knight, Vicar of Neath, and comprise the blazons of twenty-four noble families more or less connected with the abbey as its benefactors. We cannot sufficiently express our admiration of the manner in which this book is illustrated; it constitutes a work of art of a high class, and is very honourable to the spirit of the society under whose auspices it has been published.

THE DECORATIVE ARTS OF THE MIDDLE AGES. By H. SHAW, F.S.A. London: Pickering. 1850.

This is one of those valuable works which Mr. Shaw gives from time to time to the antiquarian world; and it promises to be one of the most useful of his numerous publications. It consists of a series of plates, with descriptions illustrative of different objects of art of the middle ages, and is intended to be of practical application to the modern artificer, as well as to the antiquary. It is appearing in monthly numbers, and the twenty-four numbers, when completed, will form one or more volumes corresponding to those of the "Dresses and Decorations of the Middle Ages." One of the striking features of this publication is the extensive application of wood engraving to subjects of this nature, and among them will be found some admirable instances of skill in that peculiar line of art. The opening illustration

of No. I., for example—a cup designed by Hans Holbein, for Jane Seymour—is a beautiful specimen both of drawing and engraving. In each number of this work one of the plates is illuminated, and two are engraved on copper. Elaborate initial letters and vignettes introduce and close each article. Mr. Shaw, in speaking of the object of this work, observes:—

“By thus bringing together a mass of examples calculated to show the principles by which our ancestors controlled their genius in producing articles of taste and beauty, from the precious metals, from enamels, from embroidery, and from the various other textures and materials on which they delighted to lavish their skill and ingenuity, (both for the various services of the Church, and also as accessories to the luxuries of the wealthy of all classes,) it is hoped we may be able to produce a collection of considerable interest, not to the antiquary alone, but also to the painter, and more especially to those who are engaged in giving to modern productions the additional interest which most of them are susceptible of, by being made works of art, as well as of utility. It cannot be doubted that the greater number of these relics show some beauties—either of form, of the arrangement of colours, or of detail, which the accomplished artist of the present time may take advantage of, although it may sometimes be desirable to deprive them of the quaintness attaching to a past style. It can as little be doubted that he may benefit considerably in his studies from nature, by observing how his predecessors modified her most beautiful forms to meet the necessities of the materials on which they were employed, or to give them the symmetry required to bring them into harmony with the architectural, or other arrangements by which they were surrounded.”

We agree fully with what is here advanced; and we would recommend all persons desirous of studying art on true æsthetic principles, to visit the magnificent Exhibition of Antiquities now opened under the auspices of the Archæological Institution of Great Britain and Ireland, at the Rooms of the Society of Arts, in London. Such an exhibition has never before been witnessed in England.

We never open any of Mr. Shaw's books without picking up some bit of valuable artistic information—such as the following:—

“Of the many painters, who (during the fifteenth and sixteenth centuries) commenced their career as goldsmiths, or who exercised their inventive faculties in making designs to be employed on the precious metals, and other rich and costly materials so abundantly used at that time, no one, we believe, excelled if they even approached Holbein in the versatility of his fancy, the elegance of his combinations, or the intimate acquaintance he displayed with all the details and resources of decorative art. The more important of his pictures supply abundant evidence of his skill and patience as an imitator, while the numerous designs from his hand, still in existence, prove his facility of invention.”

“The public in general are not, we believe, aware of there having been four painters of the name of Holbein, and all of the same family. The first was Hans, called the elder, who was born at Augsburg, about the year 1450. The second, Sigismund, his brother, born about 1456; and the two sons of the former, Ambrose, born at Augsburg in 1484, and Hans the younger, who was born at Basle in 1498, and died in London, of the plague, in 1554. They all practised portrait painting; but the pictures of the three first were in the dry, hard, and tame manner so general in Germany during that early period of the art. And, but for the superior talent of the last, the name might have passed into oblivion. Examples of the skill of all of them may be seen in the Royal and Imperial Gallery at Vienna, where the genius of the younger is exemplified by no less than fifteen of his finest works.”

